

THE

CHRISTIAN REMEMBRANCER.

APRIL, 1834.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A History of the Royal Foundation of Christ's Hospital, with an Account of the Plan of Education, the internal Economy of the Institution, and Memoirs of eminent Blues : preceded by a Narrative of the Rise, Progress, and Suppression of the Convent of the Grey Friars in London. By the Rev. WILLIAM TROLLOPE, M. A. of Pembroke College, Cambridge, and late one of the Classical Masters of Christ's Hospital.* London : Pickering. 1834. Pp.358.cxviii. 4to.

THIS work supplies a hiatus in our literature. A good history of an institution so peculiar, so national, and so eminently useful as Christ's Hospital was a thing much wanted; and here it is, done by a hand every way competent to its task. Mr. Trollope's scholarship, experience in tuition, and sound religious views, enable him to speak on all questions of education with authority;—his long connexion with the establishment of which he is the historian, as pupil, as son of the head master, and as master himself;—his free access to every document which could supply or elucidate;—and his zealous diligence and interest in the community which he has so worthily adorned;—all these particulars combine to give value to his testimony. We should much like to see the histories of other public schools undertaken in like manner by accomplished scholars well acquainted with their subject, and desirous of communicating their knowledge. We do not affirm that every thing in all those seminaries is conducted exactly as we would wish; but this we do affirm, that, if there are discreditable exceptions, they result from the violation, not the observance, of their constitution. It has been the distinguishing honour of this country, until the more recent prevalence of French infidelity and, its shadow, liberalism, that our religion was wrought into the texture of every thing national :—and of education especially it was the very warp, the basis on which the whole system was constructed. Had the idea of a "London University," for teaching human learning and neglecting spiritual, surfeiting the mind and starving the soul, providing for time and leaving eternity to chance, —had such an idea been hinted to the royal founder of Christ's hospital, his disgust would have been absorbed in pity for the insanity of the

projector. It is not the fault of their *constitution*, if our public schools make not the knowledge and service of God through Christ their Alpha and their Omega. Such is the direct tendency of all their appointments. The Catechism of the Church; peculiar private prayers and hymns; the chapel services and sermons; the lessons on religious subjects, in the Bible and in the Greek New Testament; the opening and closing of business with prayer,—all these things mark sufficiently the spirit of their founders. Sound instruction in evangelical truth, spiritual holiness, apostolical discipline, and ecclesiastical unity, are palpably the objects originally contemplated in our public schools, as the groundwork whereon to raise a fair and substantial fabric of valuable human learning. Their projectors desired to build them upon the foundation of the prophets and apostles, Jesus Christ himself being the chief cornerstone. We do not say that this great object has been altogether lost sight of in later times; but we suppose it will not be deemed a perversion of the office of the *Remembrancer* to stir up the “pure minds” of their masters, “*by way of remembrance* ;” * to remind them that, in an age indifferent above all others to the most important particular of education, they are called upon, if possible, to be doubly assiduous, in the promotion of those objects which honourably distinguish their venerable seminaries from nurseries of mere secular discipline. Next to those solemn considerations by which this duty is bound upon the masters of our public schools, nothing is better calculated to excite a religious spirit in conducting them than a perpetual reference to their history.

In the present work, this undertaking has been greatly facilitated as regards *one* of our most celebrated and interesting scholastic institutions. No objection can be made to Mr. Trollope by the severest hypercritic on the ground of excessive conciseness. Every thing is said that could be said on the subject, and “the history of Christ’s hospital” would now be a hopeless enterprise in any other hand. It is not our intention to attempt anything like an abstract of the work. This its size will necessarily preclude; while all who feel a closer interest in the peculiar subject, will not fail to possess themselves of the entire treasure, which they will find a most valuable store of information on their favourite theme.

Mr. Trollope “*orditur ab ovo*.” He sets out from the origin of monastic institutions in Britain, and contracts his field into a more detailed view of the history of the Grey friars in this island, and their establishment in their convent in London; then follows an account of that monastery down to its suppression by Henry VIII. We have next a more particular memoir of the royal founder of Christ’s hospital; the well-known story of Ridley’s sermon, and its effect upon his youthful and pious master; the proposal made to the Lord Mayor, at a time

* 2 Pet. iii. 1.

when Kings might consult Lord Mayors on charitable objects, without being met with (at best) a "Reform Almshouse;" and the result of the negotiation—the erection of the three hospitals—Bridewell, St. Thomas's, and that which forms the subject of the present work.

Of the early internal history of Christ's hospital very little is known, further than that classical learning, built upon sound religion, was the staple instruction. In 1577, writing was added; before that time, there were only two schools, the *petite* (as it was called) and the grammar school; in the former, apparently, mere reading was taught; as in 1573, the master was *elevated* to the dignity of *porter*. In this part of the establishment, probably, were instructed those boys who were too young to labour in Bridewell. Indeed there seems, at this period, to have been an occasional interchange of children in these hospitals; the blues, occasionally, being instructed in trades within the walls of Bridewell, while the Bridewell boys repaired to Christ's hospital for learning. In the grammar school, Noel's Latin Catechism was used; shewing at once the character and the extent of the tuition. In 1673, the mathematical school was added, by royal charter, for 40 boys. To these twelve were afterwards added, by the appropriation of monies left by Mr. Henry Stone to the hospital. Two children were afterwards added by will of Mr. John Stock, 1780; and the foundation of Mr. Samuel Travers in 1724, for naval lieutenant's sons, which maintains about 50 boys, has recently been incorporated with it.

Our readers will be interested in learning from Mr. Trollope the present system of education. The following is the scheme laid down by his father, when head master, for the two upper classes :

GREGCIANS.		Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
	Morning.	Homer or Tragic Chorus <i>by heart</i> . Greek Tragedy.	Xenophon <i>extempore</i> . Homer.	Cicero's Orations <i>extempore</i> . Latin author,*	Virgil <i>by heart</i> . Demos- thenes.	Horace or Juvenal <i>by heart</i> . Gr. Tragedy or Aristophanes.	Seale's Metres. Repetition.
	Afternoon.	Hebrew Psalter. Horace or Juvenal.	Math. Sch.	English speaking. Tacitus.	Math. Sch.	Hebrew. Latin speaking.	
	Exercise.	Eng. & Lat. Theme, in alternate weeks.	Hunting- ford's Greek Exercises.	Greek Translation.	Gr. Verses, and Trans. from Eng. into Lat.	Latin Translation.	Lat. & Eng. Verses alter- nately; with an Abstract.†

* Generally Livy, or one of Cicero's Philosophical Treatises.

† Each boy made choice of a work of some standard English author, of which he was required to furnish an abstract, at the rate of a foolscap sheet per week. The historical works of Hooke, Robertson, Gillies, Gibbon, and Crevier, were more generally selected.

DEPUTY GRECIANS.		Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
	Morning.	Homer <i>by heart.</i> Cicero.	Gr. or Lat. Grammar. Xenophon or Demos- thenes.	Virgil <i>by heart.</i> Homer.	Gr. or Lat. Grammar. Virgil.	Horace <i>by heart.</i> Cicero or Sallust.	Greek Testament <i>extempore.</i> Repetition.
	Afternoon.	Greek Grammar. Horace.	Math. Sch.	Heb. or Gr. Grammar. Geography.	Math. Sch.	Poetic Recitation.* Geography.	
	Exercise.	Theme.	Latin Translation.	Greek Translation.	Latin Translation.	Greek Translation.	Verses.

To this Mr. T. appends the following observations :—

As the time of continuance on the Grecian's form is always three, and generally four, years, a very considerable acquaintance with the higher classics, as well as a readiness in the composition of English, Greek, and Latin, verse and prose, is easily attainable within this period, and forms a substantial ground-work for the more extensive researches of academical study. There is, however, a considerable drawback upon the means of instruction afforded to the master, in the necessity of classing together four boys of widely different ages in the same course of reading; for when the senior Grecian is about to leave the school at the age of nineteen, the junior, who is just entering the class, has scarcely attained perhaps his fifteenth year. To remedy this anomaly, by attending separately to each individual, is manifestly impossible; nor would such a plan be advisable, even if it were practicable. By the recent increase in the number of exhibitions, and a corresponding enlargement of the form, the difficulty is not materially lessened; inasmuch as the same gradation in age still exists, though there are two, instead of one, of the same standing; and a subdivision of the class, according to the respective ages, is quite as much out of the question as ever. All that can be done, is to make due allowances for the gradual development of the intellectual energies; which will thus be enabled, by steps almost imperceptible, to grapple with difficulties more formidable in appearance than in reality.

In addition to the scholars intended for the University, some few of those who leave the school at the appointed age of fifteen, find their way into the Deputy Grecian's form; and are well qualified, at the time of their discharge from the Hospital, for the medical or legal professions, or for scholastic pursuits. Frequently indeed, having completed their education elsewhere, boys from this class have subsequently proceeded to the University, and acquired a degree of credit and reputation not inferior to those who have gone thither directly from the House. For the most part, however, the great mass of the children are destined for some trade or mercantile occupation; and it was with a view to fit them thoroughly for the parts which they will hereafter take in the different walks of commercial life, that the system of education now pursued was constructed. With respect to the classical portion of it, it has already appeared, that each of the three under masters has two divisions, consisting of five classes. The books at first appointed to be read in these classes were found by experience to be ill adapted to the capacities of the boys of whom they were composed, and various modifications have been

* From Thomson's "Seasons."

repeatedly made therein at the suggestion of the masters. *Geography* also is now taught in the fifth class, and the *Greek Diatessaron* is read alternately with the *Collectanea Græca Minora*. It has also been proposed to have an extra class in each of the under schools, in which the same books are to be read as in the Little Erasmus, or lower form of the upper school; but this addition to the labours of the junior masters has not yet come into operation. A brief statement of the day's work will make it abundantly clear that they have already enough to do; and, though sufficient may be done for the purposes required, it is only at the expense of a weariness both of body and mind, which renders them unfit for further exertion.

The first hour of every morning during eight months in the year, and the first half hour during the other four, is devoted to English reading and spelling; for which purpose a monitor is placed over each class, the masters superintending the whole. On two days of the week all the classes have lessons in Crossman's "Introduction to the Catechism," and the head class is moreover to be instructed in Geography. In the course of the time that they are in school, each class appears before the master with a *Grammar* or *Crossman* lesson, a construing and parsing lesson, and an exercise; so that each class presents itself three times, making fifteen lessons or exercises from nearly one hundred boys, to be dispatched in the course of three hours, or, in winter, two hours and a half. It will be readily allowed that in this time it is physically impossible to do more than hear each lesson construed once or twice, and to parse a certain number of lines, four, five, or six, as the time will permit. For any thing like critical or historical instruction, there is absolutely not time, so that these matters are necessarily left to the particular attention of the head master, who has but three classes to instruct, and on two afternoons in the week, only one. The work of parsing, with the more obvious etymological and historical notices, is the utmost that can be accomplished in the under schools; and, since the education here offered is merely supplementary to the more necessary attainment of commercial knowledge, it is perhaps amply sufficient for the purpose.

It is in the WRITING SCHOOL, indeed, that the great bulk of the children have always been supposed to receive the more important part of their education. So essential was this department considered, as supplying the requisite qualifications for mercantile employment, that it was usual, prior to the adoption of the regulations of 1815, to remove thereto from both the grammar schools, at the age of eleven and upwards, all boys who could read well, provided they were not specially intended for professional pursuits. Writing (including penmanship in all its forms, of which some admirable specimens are preserved in the counting-house) and arithmetic, in all its branches, book keeping, the drawing of invoices, and the whole routine of business in a merchant's house, are fully and perfectly acquired by the children, in their progress through this school. It has lately been ordered in committee, that writing from dictation should also form a part of the instruction here afforded, with a view to their improvement in spelling. This plan was formerly pursued with great advantage to boys deficient in this respect, who were required to devote a portion of the time allotted to recreation to the amendment of their *ecology*, as Mrs. Malaprop would call it. These "spelling boys" were, in fact, the dunces of the establishment; and the exercise was the punishment of their idleness, as well as the means of their improvement. The result however was such, that its discontinuance was not adequately supplied under the present system; nor is its renewal likely to be attended with less efficiency from its more general diffusion among the whole body. It may be proper to remark, that the writing school is under the superintendence of a head master, two assistants, and two ushers.

The union of King Charles' and Travers' foundations into one department has been noticed in the History. All the boys are now prepared for naval service, and enjoy the same advantages. Their education in the lower school

is partly classical, but principally mathematical; and, besides a proficiency in arithmetic and algebraic equations, they have usually mastered the Elements of Euclid, Trigonometry, and Conic Sections, at the time of assuming the Royal Badge. The system formerly adopted in this school was that of Professor Robertson, as revised by Mr. Wales; and, under certain modifications introduced by succeeding masters, it is still pursued. According to the master's charge, the ten boys, presented annually for examination at the Trinity House, are expected to have passed through a complete course of nautical instruction, comprised under the following heads:—

I. Decimal, sexagesimal, and logarithmetical arithmetic, the extraction of roots, and first principles of vulgar fractions.

II. The usual method of finding the golden number, epact, the moon's age, time of her southing, and also the time of high water in any port.

III. The principles of geometry in the construction of such problems as are useful and necessary in the following articles.

IV. Plane and spherical trigonometry in the resolution of all the various cases of rectangular and oblique angular triangles.

V. The use of the terrestrial globe in finding the latitudes and longitudes of places, their angle of position, and the distance between them. Also the use of the celestial globe in finding the latitudes, longitudes, right ascensions, declinations, amplitudes, azimuths, and altitudes of the sun, moon, or fixed stars; together with the times of their rising, setting, and culminating.

VI. Plane sailing: namely, the working of traverses, the resolution of all plane sailing questions; with their applications to sailing in currents, and turning to windward.

VII. Mercator's and middle latitude sailings, exemplified in the resolution of all the usual questions.

VIII. Projection of the sphere; and the application of spherical trigonometry in the resolution of such questions in Astronomy as are necessary in finding the amplitudes, azimuths, altitudes, right ascensions, declinations, and angular distances of the sun, moon, and fixed stars.

IX. The doctrine of parallaxes, and the methods of computing their effects on the altitudes and angular distances of celestial objects.

X. The use of instruments proper for observing the altitudes, azimuths, and angular distances of the sun, moon, and stars; such as the quadrant, and amplitude or azimuth compass: with the use of the observations in finding the variation of the compass, the latitude a ship is in, as well from the meridional altitudes of the sun, moon, and stars, as by means of two altitudes of the sun, and the time which elapses between the observations; also in finding the longitude of the ship by a time keeper, and by the observed distance of the moon from the sun or a fixed star.

XI. The use of the plane and Mercator's charts.

XII. The use and application of the preceding articles in the actual working of a day's work, and correcting the dead reckoning by the observations.

Attached to the mathematical school is a drawing master, who attends on two afternoons in the week to instruct the boys "in the rudiments, principles, and practice of drawing and perspective in its various branches." Sea views and charts are of course more immediately the objects to which the attention of his pupils is directed; though by no means to the neglect of a more general study of the art. The drawing master is also required by his charge to instruct such other boys as shall be sent from the grammar or writing schools; with the proviso that if any so sent "shall not have a capacity or genius for drawing, he represent the same to the Treasurer, that such child may be more suitably employed." By an order of court, dated February 18, 1818, the number of these additional boys was limited to *twenty*; but the interruption caused to their other studies was found to be so great, that, except in a few special cases, the mathematical boys occupy the exclusive attention of the drawing master.

On those afternoons, when he is thus relieved from the charge of his own boys, the mathematical master is engaged with the instruction of the Grecians, and Deputy Grecians, leaving the upper grammar master, as already noticed, with the care of a single form. Formerly, the Grecians alone attended, and that only once in the week; but, since the election of Mr. Adams, the benefit has been extended to the Deputy Grecians also, and an additional afternoon devoted to the study. The Cambridge system is pursued with them; and it is no trifling advantage, which they may be supposed to derive from the superintendence of a teacher, educated, as both Mr. Adams and his successors were, at that University.

Such is an outline of the system of education pursued in the several departments of the *London* establishment. At *Hertford*, with the younger boys, or, it should rather be said, with those who are not sufficiently advanced at the time of their admission for the lower forms of the grammar school in *London*, the *Bell's* system is mainly followed. The first classes of the grammar school indeed correspond with those in *London*: and the boys drafted to town are placed at once into the same books, as nearly as possible, as they have been reading before. But many of the children sent to *Hertford* on their admission are totally uneducated; so that some time will elapse before they are sufficiently prepared for removal into the grammar school, or for entering upon the rudiments of writing and arithmetic. With the girls also, who form part of the establishment at *Hertford*, the same system is adopted; and they are taught reading, writing, the rudiments of arithmetic, and needle-work. Part of their occupation consists in making the linen both of the boys and themselves; and every attention is paid to the formation of those habits of industry, which are calculated to render them useful members of society in the humbler walks of life, wherein they may be expected to move. The girls' school is under the management of an upper and under mistress; and a writing master attends upon fixed occasions to instruct those who are above *eleven* years of age.—Pp. 183—189.

In addition to that portion of time during the school hours which is apportioned to religious instruction, several hours on Sunday are also devoted to this important purpose. It was formerly the office of the *Catechiser*, twice in every week, after the school hours, "to teach and instruct the children in the fundamental points of the Christian Religion, according to the catechism of the church of England; that they might be ready at all times to give an account thereof to any who should demand the same." This office was incorporated with that of the head master; by whom also *Markers* were appointed in each of the wards to hear the catechism, and superintend the reading of the Scriptures on the Lord's day. According to the present regulations, catechetical instruction, of which Crossman's *Introduction to the Christian Religion* forms the basis, is part of the appointed duty of all the masters; but the ward classes are still under the same management as before. The *Markers* are selected from the best proficient in reading, with a due regard to general merit; and, before the appointment of a *Monitor*, the steward makes the requisite inquiries respecting the boy intended for promotion, so that the two offices are usually vested in the same individual. As a badge of distinction, a silver medal of the founder, with the legend *READ, MARK, LEARN*, over a Bible on the reverse, is presented by the head master to each of his markers, about thirty-six in number. This they wear on Sundays, and on all public occasions, attached to the button-hole by a blue ribbon; and if, on leaving the Hospital, they have discharged their duties satisfactorily for a year and upwards, they receive a new one, inscribed with their respective names, in token of the approbation of the Governors. Formerly, the name was engraven on the medal at the time of the marker's appointment, and he kept the same throughout; but it has been found more convenient to retain the old ones for the service of the House, and supply the retiring marker with another. In

order to entitle him to the reward, his exertions are put to the test by an examination of his class; and an unfavourable report deprives him of that, which is always regarded as a treasure of no inconsiderable value.

Not only is due attention thus assiduously paid to religious instruction, but the performance of religious duties is strictly enforced. Twice on every Sunday, and once at least on the principal festivals, the boys, accompanied by the steward and matron, and furnished each with his Bible, attend divine service at Christ Church; where their devout and decent behaviour is under the strictest cognizance, and seldom fails to excite the admiration of those who witness it. The lectures of the head master in the Hall, and their beneficial effects, have been already noticed; and it should be further remarked, that not only on Sundays, but on every day of the week, appropriate prayers are offered up, before every meal, as well as before retiring to rest at night. The several forms for morning, noon, and evening were composed for the special use of the children by Bishop Compton; and, with the exception of the liturgical services in the Common Prayer, are perhaps unrivalled by any human devotional composition. That for Sunday evening is peculiarly impressive and appropriate: and the care that is always taken for their performance with due reverence and solemnity has its proper effect in giving a serious tone to the youthful mind. A portion of a psalm, selected from the authorized version, is introduced into every service; and the music master, who also presides at the organ during the public suppers in the great Hall, and at Christ Church on all particular occasions, attends twice a week to practise the children in psalmody. A certain number of boys, who may happen to have a talent for singing, and a more melodious voice, are taken under his more immediate care, and formed into two sets, called *Choir* and *Chorus boys*. The former take the principal part in the anthems appointed to be sung at stated times during the year; and the latter are trained to supply the vacancies, as they occur, and to assist in preserving the harmony, which, in the swell of so many voices, it would be otherwise difficult to maintain.—Pp. 195—198.

It is almost unnecessary to remark that the most strict attention is paid to the orderly and reverent behaviour of the children on the Sabbath. The Steward accompanies them both in the morning and afternoon to *Christ Church*, where their deportment is closely watched, and any indecent or undevout conduct is reprimanded or punished. They occupy the galleries on each side of the organ; that on the right being completely under the eye of the Steward, while the Matron on the left, and the Grecians, with the assistance of the Monitors, lend their aid in promoting quiet and decorum.—P. 321.

The history (properly so termed) is exceedingly interesting, and we regret that it is not in our power to extract, for the advantage of our readers, the accounts of the Spital sermon, the Easter supper, the visit of George III. to the city, the beautiful strain of filial earnestness with which our author dwells on the mastership of his late father, and the tributes of respect paid to that excellent scholar; the memoir of Mr. Treasurer Palmer, with a specimen or two of genuine London University refinement, in the person of Lord Chancellor Brougham; and the erection of the splendid new buildings, accompanied, in the true spirit of the founder, with dedicatory prayer.

The work is enriched with valuable memoirs of eminent Blues; and, in the Appendix, will be found, among other curious or useful matter, the prayers and graces used in the school on various occasions; and an elegy on the death of Edward VI. ascribed to Sir John Cheke; not in

very good taste indeed, but making up in curiosity its defects in intrinsic merit.

The plates are exceedingly beautiful: they consist of—1. King Edward VI. presenting the Charter to Christ's Hospital, from the Picture by Holbein, in the New Hall. 2. The Old Hall, Whittington's Library, and the Cloisters, Christ's Hospital, A.D. 1700. 3. Ruins of the Old Hall, Christ's Hospital. 4. View of Christ's Hospital, Hertford. 5. The New Grammar and Mathematical Schools, Christ's Hospital. 6. Portrait of Arthur William Trollope, D.D. late Head Master of Christ's Hospital, from a Painting by Tannock. 7. Portrait of James Palmer, Esq. late Treasurer of Christ's Hospital, from a Painting by Sir Thomas Lawrence. 8. Elevation of the New Hall, Christ's Hospital. 9. Exterior View of the New Hall and New Wards, Christ's Hospital. 10. Interior View of the New Hall, Christ's Hospital.

The work is got up with the taste and elegance characteristic of our publisher.

ART. II.—*Fanaticism.* By the Author of "*The Natural History of Enthusiasm.*" London: Holdsworth & Ball. 1833. Pp.viii. 515. 8vo.

(Continued from p. 140.)

HAVING analysed the four first Sections of this able work, we arrive in due progress at the fifth, which treats of the "Fanaticism of the Scourge," or of "personal infliction." When we recur to our author's definition of Fanaticism as being "Enthusiasm inflamed by hatred," we naturally ask, "What are the objects of hatred in the breast of our self-tormenting fanatics, and against whom do they direct their virulence? Do they hate themselves?" Our author answers in the affirmative; and endeavours to assign the probable causes of this singular phenomenon. Violent passions are said to "vex the heart that generates them, in consequence of the mere lassitude of the animal system, which, while it insulates a man from others, yet does not much affect the interior of the character." Another cause of this self-tormenting error is discovered occasionally in that "misanthropic arrogance," which refuses to be so far dependent upon others as to call them the objects of its hatred or revenge:—

There is a haughtiness so egregious that a man will condemn and torment himself, sooner than condescend to look abroad as if he stood in need of any beings as the objects of his ireful emotions.—P. 90.

In opposition to this proud class stand the instances of such self-tormentors, as have gloomy introversions of austerity arising from a mild meditative humour, perverted by some false system of belief, or

from some outraged sensibilities, or from some physical timidity, combined with lofty and exquisite sentiments. Such are some of the *sources* of this species of fanaticism. The elements, upon which it employs itself are three :—

- 1st. The miseries, physical and mental, to which man is liable.
- 2d. A consciousness of personal guilt, and dread of retribution.
- 3d. The supposition of supererogatory or vicarious merit.—P. 92.

How the rebellion of a proud heart against the calamities of life impels the disordered mind to forestall its misery ;—how this sullen pride, spontaneously embracing wretchedness, combines itself with the consciousness of guilt, and the fear of punishment ;—how, thus closely allied, they lead to the voluntary endurance of extreme pains ;—how the rigid devotee, “ bound to the stake by the cords of pride,” furnishes evidence of “ an overthrown greatness in the human mind,” which bespeaks an immortal destiny, and demonstrates the superiority of the mental over the animal principles of our nature ;—how these self-inflicted torments prove the supremacy of the *moral sense* in the constitution of man, and his relation to invisible and retributive power, and the sovereignty of religion over the motives of his conduct ;—how the fanatic counts the absolving value of his sufferings, and thus is brought boldly to defy vindictive power ;—if our readers would learn, let them consult the eloquent pages of the Section under review, whence we extract the following passage in connexion with these topics, and beg leave to call their notice to the *originality* at once and the *beauty* of the closing simile :—

Pitiable triumph of the lacerated heart that thus vaunts itself in miseries as useless as they are horrid ! Must we not mourn the infatuations of our nature, as we watch the ascent of the soul that climbs the sky only to carry there a sullen defiance of Eternal Justice ! So the bird of prey, beat off from the fold, and torn with the shepherd's shafts, its plumage ruffled and stained with gore, flaps the wing on high, and fronts the sun as if to boast before heaven of its audacity and its wounds !—P. 101.

Fanaticism, having passed this stage, fear and humiliation yielding to hope, to pride, or to revenge, becomes a mixed sentiment, and degenerates into hypocrisy, or quite evaporates. The pains of *privation* are easily endured by proud and independent spirits, and the habitude of positive pain brings its own relief to the ascetic saints, whose powers of endurance amaze the readers of monkish records.

It is not till after the fanatic has acquired some familiarity with self-inflicted torments, and is at ease in his character of voluntary martyr, that he entertains the bold ambition of undertaking to suffer vicariously for those who may be less resolute than himself.—P. 106.

Having reached this pinnacle of absurdity, the public martyr feels himself secure, and expiating the sins of others, is certain that his own are discharged.

—thus the warfare against ghostly exactors is carried on upon advanced ground ; and the knight-spiritual has a space in the rear to which, if pressed, he may retreat.—P. 108.

The Mohammedan and Popish superstitions have severally encouraged the practice of voluntary inflictions. *How*, and by what *different* principles, our author teaches us in many beautiful pages of the Section before us, to which, for lack of room, we reluctantly refer our readers. This part of the volume reminds us strongly of the celebrated Bampton Lectures of Dr. White (*aut quocunque nomine gaudent*), which so elaborately annihilate the pretensions of the Arabian priest. The result of our comparison would be anything rather than injurious to the fame of our eloquent author, to whose philosophical views of human nature,—to whose brilliant periods,—to whose power of language, and to whose depth of thought, and various learning, we willingly lend the (perhaps worthless) panegyric of our feeble pen.

The fanaticism of this voluntary austerity was the proper parent of the fanaticism of *cruelty* : for they, who first had tortured themselves, would easily be persuaded to scourge others. Our author illustrates this position by a detailed reference to the history and writings of Basil, whose influence was so great, that, both in the Latin and the Greek church, his volumes formed the text-book of monkery, and gave almost irresistible sanction to its follies ; and of whom we may well exclaim, that he is an illustrious example of the truth of the apothegm, which teaches us that

—such is the original limitation, or such the superinduced infatuation of the human mind, that when once it takes a wrong path, not the most eminent powers of reason, nor the most extensive accomplishments, avail to give it a suspicion of its error.—P. 129.

The faith of Basil was comfortless, severe, and dim. His distinction between “*the common life*,” and the “*angelic*” or “*monastic*,” generated a disdain of the christian community, and “*a preposterous conceit, (ill concealed beneath the cant of humility,*”) of peculiar privilege as the distinction of a favoured few. So much for the primate of Capadocia.

We turn to another form of the Fanaticism of the Scourge,—*the custom of pilgrimage*.

Among the many routes, (says our author,) beaten by the foot of man, which catch the eye as we look broadly over the earth's surface, if there be one that stares out from the landscape, whitened with bones, we shall always find it terminate at some holy shrine. A spot made important by nothing but the dreams of superstition, has become, by the accumulated mortality of ages, the very Golgotha of a continent, and death has fitly erected his proudest trophies on the paths that have led to the place of a sepulchre. . . . The train of pilgrimage, at first mastered by folly, has renounced as an impiety the guidance of reason, and hurrying onward every day with a more desperate hate than before, has at length poured itself as a torrent along the very valley of death. —P. 134.

We would relieve this dry analysis by more lengthened quotations, did not our limits forbid us: yet, in spite of these, we must adorn our pages with the following simile; and we take this opportunity of remarking that our notes are filled with points of admiration of the very many examples of beautiful similes in the volume on our table. Our author, be it observed, is describing how religious delusion coalesces with mercenary calculations, so that the wasted pilgrim becomes a pedlar, and deals in the wares of superstition.

Often than can be told, has pious heroism slid down by a rapid descent into sordid hypocrisy, and the stalking devotee of yesterday has become to-day a sheer knave. Just so does a torrent tumble from crag to crag of the mountains, and sparkle in the sun as it storms along; until, reaching a level and a slimy bed, it takes up the impurity it finds, gets sluggish as well as foul; and at length creeps silent through the oozy channels of a swamp.—P. 135.

The sixth Section of our author treats of the "*Fanaticism of the Brand*," or of "*Immolation and Cruelty*." It is plain that no subject can equal religion in furnishing occasion to malign and murderous passions, whether we look to the importance or to the obscurity of the questions embraced by it.

Common hatred now rises to an immortal abhorrence; wrath swells to execration, and every ill wish breaks out in anathemas.—P. 146.

Hence the cruelties of religious discord. Hence torments and death in lieu of argument. Hence, ere we can prevail on ourselves to destroy our religious opponents, we contrive to charge upon them some enormous moral delinquencies, and assign them to the class of malefactors, to prove that the objects of our hatred are indeed worthy of detestation. All this is energetically enforced by our eloquent author, to whom again we refer our readers. This "*fanaticism of cruelty*" is aggravated by incidental causes, one of the most obvious of which is, "the mixed feeling of jealousy and interested pride that floats about the purlieu of every religious despotism." This rancour especially characterises the sacerdotal institution of the Romish church, which is here emphatically styled, "*the COLISEUM of Papal cruelty*;" for whilst other superstitions, Druidical, Syrian, Scythian, and Indian, have *tended* only to blood,—the Fanaticism of the *Romish* Hierarchy breathes revenge, "*and murder beats from its heart*." Perhaps the severities inflicted upon the Christians of the three first centuries, may be compared with these papal horrors. Yet some points of difference present themselves, and we must remember, while we pursue our comparison, that "the senate, the pro-consul, and the centurion, knew nothing more than the darkness of Paganism could teach them; but popes, and cardinals, legates, priests, and monks, held the gospel of peace in their hands." We pass over (most unwillingly, we allow,) our author's statements, when comparing papal cruelties with the wars of the Moslem

conquerors; we omit (again most unwillingly) what he has said so admirably of the nature of popery as alien from the temper of the free nations of western Europe, and confine ourselves to his opinions:—“1st. of the *doctrine* of the Romish church; 2d. of its constitution as a polity; and, 3d. of its sacerdotal institute:” in their tendency to generate, and their fitness to sustain, a sanguinary fanaticism.

1. Divine mercy, coupled with divine justice, the promises of grace, and the declarations of wrath, working upon each other for the production of the love and the fear of God, are the prime elements of Christianity. If these correlative principles be severed, alarming evils follow. The free mercy of God through Christ, disjoined from his attribute of justice, fades into the idea of indolent clemency, and relaxes the motives to morality. If the doctrine of wrath be brought in question, or “abated of its force and meaning,” the doctrine of mercy loses its significance and its attractions. But the Church of Rome has grievously perverted the doctrine of eternal damnation; for whilst our Lord and his apostles speak of the wrath of God as due to the impious and the immoral, and the hardened unbeliever, and for the purpose of enforcing their invitations to mercy,—“the papal hell is but the state prison of papal tyranny,” and “future retribution is only an ecclesiastical terror,” wholly removed from the consciences of men. The natural consequences of this perversion may be seen in its effects upon general philanthropy, and upon the impressions which it conveys of the divine character and government! The same perverted doctrine still characterises the papal church. The same rule of ecclesiastical damnation still lives in her members; and the history of Europe, during a thousand years, has been the comment on the rule.

True it is,—(oh! hear this, ye emancipators of papal persecutors; hear this, ye destroyers of Protestantism,—ye ruthless ROBBERS of the *Protestant Church*!)—true it is, that the ecclesiastical hell of Romish despotism has, of late, been closed, and a seal set upon it by the stronger hand of popular opinion; but the dogma is *as it was*, and *where it was*! The pent up fire of its revenge still murmurs through the vaults of the spiritual edifice, from the mouth of the Tagus to the Carpathian mountains; GIVE IT ONLY WIND, AND HOW SHOULD IT RAGE TO THE SKIES!!!—P. 176.

2. The *polity* of the Romish church necessarily generates a spirit of ferocity and revenge, exaggerated hugely by the conscious indistinctness of the grounds on which it demands submission to its extended sway; and yet further heightened by the hypocrisy of using the *civil sword* of justice to consummate its bloody cruelties, of which the fittest symbols are the torments of the damned!

3. Our author speaks of the *sacerdotal* institution of the Romish church as exhibiting “a fanaticism more intensely ferocious than the world has elsewhere seen.” We beg leave to quote, for the instruction of those who think the power of popery too weak to deserve their notice, the following passage:—

If the secular influence of the papal superstition be now immensely diminished, and if the engines it once wielded have been broken; if no longer it can breathe the rage of war into the hearts of kings; and if the humility it affected in the twelfth century, is forced upon it in the nineteenth, and if therefore the danger of its hurling a brand again into the bosom of the European community be extremely small, it is nevertheless true that the Romish clerical institution does still exist on all sides of us, and that its elements are, in the nineteenth century, precisely what they were in the twelfth. And it is true, moreover, that an institution so incurably pernicious should be looked at, notwithstanding its actual feebleness at any moment, AS A VIRULENT GERM, THAT WAITS ONLY A FAVOURABLE SEASON TO SPRING UP WITH ALL ITS NATIVE PROPERTIES ABOUT IT.—P. 108.

Tracing in the Romish clerical institution "the natural generation of the spirit of cruelty," our author shews how the law of celibacy cannot fail to produce "a rancorous fanaticism" upon the common principles of human nature, which are never tampered with but at our cost. The evils of sacerdotal celibacy may be seen "in the profligacy it has spread over society, in the abominations it has fostered, in the personal sorrows it has entailed."

But these, shall we say, have not been the main mischiefs of the system; for we regard as deeper and more extensive than any of them, the encouragement it has given to exorbitant and inexorable opinions, to portentous modes of feeling, to outrageous courses of conduct, and, in a word, to the spirit that delights in destruction and torture. The sanguinary fanaticism of the Romish church we trace, through no very circuitous track, to the unnatural personal condition of its ministers.—P. 132.

This is the theme of the Section before us. It is admirably worked up, and will amply repay the trouble of perusal. Our author displays an accurate knowledge of human nature, and unfolds the principles that most powerfully sway our hearts, with philosophical precision and pictorial effect; but we have no room for details, and must of necessity refer our readers to the original pages under review. Suffice it to remind them, still pursuing a brief analysis of our author, that the negative influence of clerical celibacy, depriving men of the most efficacious means of generating sentiments of compassion, is infinitely great, verifying the apothegm of Bacon,—"*Uxor et liberi disciplina quædam humanitatis, at cælibes tetrici et severi.*" Suffice it to remind our readers of the notoriously profligate condition of the sacerdotal class, thus utterly debauched by the profession of continence, in countries where no antagonist principles have impeded the natural evils of that unnatural system. We would fain give an eloquent paragraph on this topic, beginning with—

It cannot but happen that the dissolute priest, one hour surpliced and before the altar, and the next—where we must not follow him, should become &c. &c.—P. 132.

but we forbear, and pursue our path, reserving our privilege of quotation for another passage in this Section, of uncommon merit. Our author is

describing the mischief of celibacy upon temperaments, under which the genial affections have a tendency, when cut off from their natural flow, to take the turn of rancour and ferocity; he then writes thus—

Could we delve in some spots of the earth's surface far down towards its secret caverns, we might come upon the laboratories of nature, where chemical agents, in constant turmoil, have, age after age, convulsed the abyss, yet unfelt above. Yes, perhaps, low beneath some of the most tranquil and smiling landscapes, where no such terror has been ever seen or surmised, furious tempests of fire are continually shaking the infernal vault. But in a moment, by the heaving of the cavern, a new element rushes down, and egress too is made: heat, tenfold more intense than before, is suddenly generated. The very bowels of the world swelter and are molten; the jagged jaws of the pit are sundered; torrents of fire rush up, and are flung to the clouds; and kingdoms are covered with dismay.—P. 196.

If the vow of celibacy be thus pernicious to men of this *mixed* temperament, what will be the mischief produced on those *stern* natures, who are pure and clean only by "hardness of mental structure;" who, "cold as marble," and "solid as iron," "look with grim contempt upon humanity?" Their holy arrogance of soul is a warrant that will cover all extents of guilt!

There is no murder in murder,—no falsehood in perjury,—no sin in any sin, if but the perpetrator is inflate with the persuasion of himself being a demigod in goodness. . . . It is celibacy and the cell that skreen the infatuation, and that foment it.—P. 200.

We will not drag our readers into the pestilent cavern of the inquisition, so beautifully painted by our author, (so true to the very life, and so vigorous in effect are his scenic descriptions,) but hasten to glance at another topic—*Auricular Confession*—by which the Romish church has trained her ministers to become the scourges of humanity. The effect of this practice is bad enough upon the person who *makes*, it is still worse upon him who *receives*, the confession.

Each sinner makes but one confession in a given time; but each priest, in the same space, listens to a hundred! What then, after a while, must that receptacle become, into which the continual droppings of all the debauchery of a parish are falling, and through which the copious abomination filters.—P. 207.

Thus does our author prove the Romish church to be the nurse of *sanguinary Fanaticism*. Her *doctrine* begets cruelty; her *polity* demands it; and her *clerical* institute trains her ministers to the service she has need of!

"*The Fanaticism of the Banner*" forms the subject of Section VII., which introduces us from the consistory to the camp,—from the fanatical priest to the fanatical soldier,—from the heresiarch of Italy to the captain of Arabia,—from the Pope to Mohammed. We need hardly say that our author's success in this part of his labours is

complete. We have great expanse of political wisdom, much historical lore, and much original matter, that have delighted and instructed us, in this excellent chapter. The Saracenic conquests are described truly "as the natural outbursts of national energy over a surface, which superstition and luxury had already and long before vanquished." Our author displays much ingenuity in assigning some not improbable reasons, which might have induced Mohammed to persuade himself that the project of driving the much corrupted nations by force into the path of truth, was both noble and necessary. However this might be, every characteristic of Fanaticism belonged to the temper and conduct of the Moslem leaders. Islamism is the nurse of sensuality, and pride, and intolerance, and hatred; and the Arabian armies, inflate with these malignant passions, this *Fanaticism of the Banner*, treated all mis-believers as dogs. With this martial fanaticism of the Saracenic armies, our author contrasts the spirit of the Crusaders. When the effigy of the Saracen had ceased to set the vindictive passions of Europe in a flame, the heretic became the object of religious rancour; Albigenses, not Moslems, became the victims of the martial frenzy of the Catholic world. But, again, our limits forbid us even to give an outline of this portion of the volume before us. Nor can we stop to enlarge at all upon the terrible catastrophe of the Jewish city and people, amongst whom the fanaticism of national pride reached a height to which no parallel can be found in the history of the world! This is indeed an able disquisition, and embraces a learned examination of the moral condition and political circumstances of the Jewish community at that fearful epoch. Our readers must peruse it for themselves. Sanctimonious, debauched, factious, intolerant, and uncharitable, the Jews were in the very state which is most liable to pass into violence. To this must be added their fond expectation of a temporal deliverer in the character of their Messiah; and we shall see the full completion of their wretchedness. Well may our author tell us, that—

The visible and sensible woe of the siege did but faintly symbolize the convulsive anguish of every Jewish heart. It was as when a guilt-stricken wretch approaching his last hour, though torn by the pangs of death, forgets the wrench of bodily pain in the torment of the soul; the writhing of the limbs, the contortions of the features, the livid hue, the glare of the eye, the sighs, the groans, are imperfect expressions only of the misery and terror of the spirit.—P. 281.

From this form of Fanaticism our author passes to the consideration of the atheistic fanaticism as exhibited in the *first* revolution of France. We thank him cordially for his comments upon that monstrous frenzy, and arrive at Section VIII., which is headed "*Fanaticism of the Symbol*." It will at once be perceived that our author is now on perilous ground. Turbulent zeal for the honour of a creed supposes the pos-

session of a written canon of faith, which is to be interpreted. In behalf of such interpretation each sect has claimed the weight of God's sanction. Every religious sentiment has united with self-love, pride, and jealousy to generate a fanaticism, "which has become," our author says, "the inseparable condition of all forms of worship!!!"—P. 302.

Here we pause awhile. Let us recollect that our author has, again and again, taught us that *Fanaticism* is essentially distinguished from *Enthusiasm*, by being *malevolent*. When he tells us, then, that "*Fanaticism is the inseparable condition of all forms of worship*," does he mean that all the members of our Church, attached to her form of worship, are therefore of necessity *malevolent*? Does he forget that our faith is comprised (and *must* be so) in a *form* of sound words? Are Christians, therefore, *malevolent*? Yea, we ask, Does our author mean to decry earnest contention for the faith? Is *such* zeal the *Fanaticism* of which he writes? He does indeed walk on *dangerous* ground! Our author would draw, it should seem, a nice distinction between "*the document*" of a man's belief and his special *interpretation* of it, so that he may contend with whatever earnestness for the *Bible*, whilst for his mode of *faith* thereon he is to contend, if at all, yet with indifferent charity! This, we are well aware, may be defended easily; but, then, we are afraid, in these latitudinarian days of schism, and irreligion, and scepticism, that our author's remarks may serve the interests of infidelity or of lukewarmness; for that, when men are taught to regard the interpretation of the word of truth as necessarily doubtful, and therefore that modes of faith are fit topics of contention only for furious zealots, the *document itself* will be thrown aside as comparatively of little value, and all human creeds be consigned, without ceremony or compunction, to the flames! They will utter the cuckoo notes—"Church despotism,"—"liberty of reason,"—"the right of private judgment," till they shall verily come at last to that hard insensibility of soul which scoffs at every restraint of ecclesiastical discipline, and laughs at all notions of christian unity, and makes Church communion "a vain thing!" Is it *wise*, in these days, to hold up every "zealous champion and propagator of a creed" as obnoxious to the charge of *Fanaticism*? Does such a champion necessarily arrogate "*the right to curse in the name of God*?" Does *such* a champion necessarily *hate* his brother of another sect? We, as Protestants, answer "No." But we cannot, in our charity, blot out the menaces of God's word against unbelievers and misbelievers; and so long as that word commands us to "CONTEND EARNESTLY FOR THE FAITH," the charge of *Fanaticism* has no terrors for us, however eloquently urged, however pointedly applied!

We take no pleasure, we assure our author, in these criticisms, and infinitely prefer the pleasing task of panegyric to the unwelcome duty

of censure. Our readers will have seen how large have been our encomia of the beautiful work under review; and we take this opportunity of stating that our notes have yet innumerable passages marked for praise, which nothing but our contracted limits prevent us from submitting to their eyes. Yet we must not permit the brilliancy of our author's style, or the subtilty of his argument, or the general excellence of his work, to blind us to its defects; and though these be but spots in the sun, on that account they demand a closer examination, and seem, indeed, to our view, to possess a more glaring deformity from the magnifying blaze of eloquence and wisdom, in which they are enveloped!

Having said thus much upon the high merits of "Fanaticism," we feel ourselves entitled to speak of its blemishes with the greater freedom. What, we would ask, is more contrary to Scripture than such statements as the following:—

Not only in the preaching of our Lord, and in the writings of his apostles, is the threatening (of damnation) attached to a vicious and irreligious life, and TO NOTHING ELSE; but, &c. &c.—P. 171.

Ten thousand texts of Holy Writ might be quoted to shew the fallacy of this statement: we content ourselves with one—"He that BELIEVETH, and is baptized, shall be saved; but he that BELIEVETH NOT shall be damned." Mark xvi. 16.

We iterate our condemnation of our author's scheme of scriptural interpretation, which again we characterise as *impracticable, unphilosophical, and absurd!* Our author quotes Bacon in support of his hypothesis. The quotation, in our judgment, is directly in his teeth, it being quite plain that "*universis*," in the passage adduced at p. 336, has reference to the foregoing sciences, *Logic, Ethics, and Politics*, to the exclusion of *Divinity*; otherwise the father of modern philosophy would contradict himself; for, again, we remind our author, that Bacon has entered his solemn protest against the very hypothesis here adopted, admonishing his scholars "*not unwisely to mingle and confound these distinct learnings of Theology and Philosophy!*"—(BACON, *Advan. Learn. Lib. I. c. i. p. 9.*)

It is not by such means as our author recommends that christian union can be effected. It is well, indeed, to write sounding periods and florid declamation about "*the excellence of truth*,"—"the Fanaticism of dogmas,"—contempt for every thing but "*the ascertained sense of God's word*,"—"the principal sense of Revelation,"—"the adjunctive portions of religious truth,"—"the main intention" of apostolic epistles,—"the substance" of Christianity,—"the main points" of religion,—"the principal purport" of the Scriptures. All this sounds well in theory; but practically applied is mere deceit and vanity! *Who,*

after all, shall tell us *what* is this principal sense of Revelation? It is easy enough to merge the *peculiar* doctrines of Christianity in some *lax generalities* to suit the many-coloured champions of the diverse heresies which deform the religious Babels of modern architecture; but the result of the amalgam would be as remote from the simplicity of christian truth, as "the poisoned entrails" of the charmed cauldron, around which the Weird Sisters danced with mystic song, from the pure water of the cup of life.

We, in all honesty of heart, entreat our eloquent essayist to believe that we do not mean to involve him in the mischief thus likely to result from his *seeming* principles. In *his* hands, doubtless, Christianity would be safe. Enlarged and orthodox, and charitable are his general views of religion, abhorrent at once from the gloomy dogmas of *Calvin*, the rigid sanctimoniousness of the *Puritan*, and the rabid rancour of the *Fanatic*. That he is equally free from prejudice and error upon topics connected with *ecclesiastical discipline* and *Church communion*, we have discovered, we think, abundant reasons to doubt. The brilliant energy of his imagination has sometimes superseded, we apprehend, the sober exercise of his judgment; and his universal love for all sorts and conditions of men has led him, we are sure, to open the doors of salvation to many, against whom the law of Christ has seemed to shut them; and, in his *easy* process of ascertaining the main scope of divine revelation, he has forgotten the difficulty of framing a christian creed which shall embody the great doctrines of Christianity, and yet be acceptable to the world! He speaks, we must add, of *rites* and *cere-monies*,—of the *Church* and her *ministers*,—with disparaging comments, and undeserved slight; as if Christianity could exist without *forms*, or the judgment of illiterate peasants, honestly seeking the truth, needed no pastoral help to guide it to the path of life! Yet these faults, "*rari nantes in gurgite vasto*," are redeemed by so much excellent matter, by so much fervid eloquence, by so much poetical beauty of style, and by so much cogent reasoning, and by so much charity withal of heart, that we willingly afford him no ordinary share of commendation. We wish him all prosperity in the future volumes, to which he has taught us to look forward with pleasing anticipation: and we assure our readers that we have omitted to analyse his two last Sections, only because we have already much exceeded the usual space allotted in our miscellany to volumes like this, to which we are compelled at length to address a reluctant "farewell."

LITERARY REPORT.

An Address to the Inhabitants of Loughborough and the Vicinity, on the Erection of a Roman Catholic Chapel in that Town. By ARISTOTEGITON. London: Rivingtons. Loughborough: Cartwright. 12mo. Pp. 12.

A VERY useful little tract, and well adapted for distribution in any district under like unfortunate circumstances. The writer is decidedly a clever man, and a perfect master of his subject; and has written with a simplicity that is delightful. Of the papistical errors, four only are here specifically refuted; most of the others falling with the demolition of those condemned.

Sacred Poetry, for the Use of Young Persons. Selected by A MEMBER OF THE CHURCH OF ENGLAND. London: Roake & Varty. 1833. Pp. 268.

WITH a very few exceptions this selection is good; and to those who have a taste for poetry, and a heart for religion, likely to afford no small delight in their progress to the heavenly Canaan. Did not Dr. Watts indite the clxxxviii?

Conversation on the Sacrament of the Lord's Supper, between a Minister of the Church of England and some of his Parishioners. By C. W. STOCKER, D.D. late Fellow of St. John's, Oxford. London: Rivingtons. 1834. 12mo. Pp. 76.

A PLAIN, full, and explicit account of the nature of the Lord's Supper, and the duty of attending it. The arguments are affectionately and powerfully urged: and we doubt not that the little book will be found extremely useful to the Clergy for the purpose of lending to their undecided flock.

A Proposed Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the United Church of England and Ireland; together with an Outline of Ecclesiastical Canons, Articles, Convocation, &c. By M. R. MONTAGUE, Esq. London: Roake & Varty.

ALTHOUGH this pamphlet professes to be the most comprehensive plan of Church Reform hitherto offered to the public, yet it is evident the writer is a devoted member of the Establishment. He has certainly read much, and deeply considered his subject; and were the revision of the Liturgy about to be undertaken, there is no doubt that many hints might be borrowed from his work; but until we have competent authority (the Convocation) to execute all the proposed alterations, revisions, amendments, improvements, &c. &c. we fear works like these will not have the effect so devoutly wished by their authors.

The Characters of the True Church, and the Duties of True Churchmen; a Sermon. By the Rev. T. NUNNS, M.A. Birmingham: Langbridge. London: Hammond; Rivingtons. 1834. 12mo. Pp. 32.

THIS very sensible, sound, and practical discourse, will well repay the perusal.

A Discourse upon the Resurrection, in Connexion with the Atonement. By the Rev. W. W. ELLIS, M.A. Curate of Gravesend. London: Rivingtons.

ELOQUENT, clear, and instructive.

Modern Church Reform: a Poem. London: Rivingtons. 12mo. Pp. 23.

IN this amusing and argumentative poem, the views of Dissenters concerning Church Reform are ably exposed.

Report from his Majesty's Commissioners for Inquiring into the Administration and Practical Operation of the Poor Laws. London: Fellowes. 1834. 8vo. Pp. 490.

THE Commissioners of the Poor Laws have made their report, which is now in the course of publication. The whole evidence occupies five large volumes, and in a sixth the Commissioners suggest certain alterations, which they think will effect a reform. The following is a brief outline of the suggestions, which consist of *twenty-two* distinct propositions, in recommendation of which very elaborate arguments are employed.

1. No work to be given out of the workhouse after a certain day, to be hereafter named.

2. The regulation of workhouses to be under one uniform and responsible authority.

3. A Central Board to be established in the metropolis, consisting of three Commissioners, with assistant Commissioners or Inspectors.

4. The Central Board to have the power of incorporating small parishes, for workhouse purposes, as they may deem expedient.

5. The Central Board to have the power of incorporating parishes, with a view to the appointment of permanent officers, and of regulating rates, &c.

6. The Board to have the power of recommending fit persons for parochial offices to different parishes, and also power of dismissing unfit persons, upon complaint being made to them.

7. The Board, in order to prevent jobbing in articles of parochial consumption, to have power to direct that the supply be by tender and contract, the competition to be perfectly free.

8. In cases of embezzlement, Board to act as public prosecutor.

9. Relief to able-bodied labourers, in particular seasons, when work cannot easily be obtained, to be treated as a loan.

10. Relief to be afforded by apprenticing, at expense of parishes, under direction of Central Board.

11. Vagrants to be denied all relief, but such as the really destitute will not refuse to accept.

12. Central Board to report their proceedings, &c. annually, to the Secretary of State; and the members to be removable at his Majesty's pleasure.

13. Board to have the power of appointing and removing their own officers.

14. Settlement by hiring and service, apprenticeship, purchasing or renting a tenement or estate, paying rates, or serving an office, to be abolished.

15. Parentage, birth, and marriage, to remain. Child to take the father's settlement; or, on the death of the father, its mother's till the age of 16; after that age, the settlement to be only birth.

16. Birth-settlement to be proved by registry of baptism.

17. The Commissioners recommend the total abolition of the bastardy laws, which they consider operate to produce extortion and perjury. An illegitimate child to take its mother's settlement till the age of 16.

18. The mother of an illegitimate child to be required to support it.

19. The same liability to be extended to a man who marries a woman having previously given birth to an illegitimate child.

20. Recommends the repeal of those statutes which authorize the removal of an unmarried pregnant woman, and also the committal to the house of correction of the mother of a chargeable illegitimate child.

21. The Commissioners consider that all attempts at restraining licentiousness by punishment of the father are worse than useless. They, therefore, recommend that all acts which punish or charge the putative father of an illegitimate child shall, as to all such children born after the passing of the intended act, be repealed. The woman may still bring her action for breach of promise of marriage, and the parents theirs for the loss of their daughter's services.

22. With a view to equalize the supply of labour to the demand occasioned by increased population, they recommend that parish vestries be empowered to order payment out of the poor-rates for the expenses of

persons who choose to emigrate, provided that the expense of each emigration be paid within a period to be mentioned in the act. The Commissioners think that, for effecting an improvement in the composition and conduct of vestries, and for securing the more full and punctual payment of the rates, it is desirable that the owner of every dwelling or apartment let to the occupier at any annual rent not exceeding 15*l.* for any less term than seven years, should be rated, instead of the occupier.

A Few Words of Instruction to his Parishioners, on an Error in Doctrine prevalent most especially in Country Parishes; with Advice on some Points of Religious Practice.
By JAMES DUKE COLERIDGE, LL.B.
Rector of Lawhilton, Cornwall.
Exeter: Trewman. Pp. 24.

THIS is a plain and familiar exposition of the unscriptural error that a moral life, especially if accompanied by bodily privation or suffering, is in itself meritorious, and as such, certain of a recompense at the hand of God. This ground of confidence is too frequently avowed, and men are apt to look to it for comfort and security rather than to the only anchor of safety held out in the gospel,—the all-prevailing merits of Jesus Christ. From the dialogue before us a village pastor might select many useful hints on which to discourse, when he perceives such fatal errors sapping the foundation of true religion in the minds of his flock.

Sermons, and Sketches of Sermons, by the late Rev. H. GIPPS, LL.B. Vicar of St. Peter's, &c., Hereford. Revised, &c. by the Rev. J. A. LATROBE, M.A. London: Seeley. 1833. 8vo. Pp. 468.

EVEN after the *limæ labor* of his fellow-labourer and editor, these sermons of Mr. Gipps have no very striking pretensions to public notice. Indeed, Mr. Latrobe himself states, that "few compositions were so little suited to meet the public eye in the state in which they were written;" and he has

therefore felt it his duty to "give them the requisite correction, to remodel occasionally a sentence, supply that which is deficient, or curtail that which is redundant." We allow all this to be very friendly, and perhaps very judicious. Our objection, however, against their publication, does not rest so much upon the crude and ill-digested composition of the discourses themselves, as upon the unhappy tendency of the doctrines exhibited in them. In a long and eulogistic introduction respecting the substance and manner of Mr. Gipps' ministration, his editor commences a sketch of his doctrinal peculiarities, and from which it is clear that he was a follower of Calvin, however he might object to the term *Calvinistic*; so that we do not exactly see the force of the application of the Horatian verse. To be sure, it seems, that his doctrines were not founded upon those of Calvin, but received from actual inspiration; for we are told that "he might say with the Apostle, *I certify you, brethren, that the Gospel which was preached of me, was not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*" In this text (Gal. i. 11, 12.), St. Paul expressly alludes to those *supernatural* revelations which followed his *miraculous* conversion; and we cannot admire the Christian humility of that preacher, which would suppose them applicable either to himself or another, in these days when the Spirit no longer worketh by an extraordinary afflatus.

Old Dissenters and New Dissenters; or the Independents of 1834. London: Seeley. Pp. 16.

A DEFENCE of the Church, containing some home truths in familiar language.

Antiquitates Apostolica: or the Lives, Acts, and Martyrdoms of the Holy Apostles of our Saviour. To which are added Lives of the two Evangelists, St. Mark and St. Luke. As also, a brief Enumeration and Account of the Apostles and their Successors for the first three hundred years, in

the five great Apostolical Churches. By WILLIAM CAVE, D.D. Chaplain in Ordinary to King Charles the Second. With an Introductory Essay by the Rev. HENRY STEBBING, M.A. London: Hatchard. 1834. 2 vols. 12mo. Pp. xlv. 294. [*Sacred Classics, No. II. III.*]

FROM the concluding verses of St. John's Gospel, it is clear that the inspired histories of himself and the other Evangelists are merely an epitome of the principal occurrences of the lives and actions of our Lord and his Apostles; and it is natural to suppose that during the period of their lives, and for some time afterwards, many particulars respecting them, which do not appear in the Gospel and the Acts, were retained in the memory, and formed a frequent subject of conversation among Christians. In addition to these authentic traditions, however, a variety of accounts were in circulation, even before the close of the first century, containing a detail of events for which there was not the slightest authority whatsoever. Every sect had its own Gospel, compiled under the forged name of one or other of the Apostles, with a view of supporting their peculiar creed by some reputed act or discourse of the founder and first preacher of the gospel. In the Introductory Essay prefixed to this edition of the Lives of the Apostles, the editor has laid down, in the most able and judicious manner, the proper use to be made of the traditional information which has come down to modern times; and to no compilation does the estimate which he has formed of the true value and appropriate tendency of such information, better apply, than to the instructive interesting work which suggested it. Cave was among the most sagacious and honest divines of the times in which he lived. Extracting with the most diligent research all that was worthy of credit from the writings of the immediate successors of the Apostles, marking

what is doubtful with the true proportion of credit or discredit to which it was entitled, and rejecting without hesitation the apocryphal invention of impostors or heretics, he has produced a history of the first establishment of the Christian Church, as exhibited in the lives of its inspired teachers, which ought to be in the hands of every sincere disciple of Jesus Christ. As such, it has been well selected as one of the early portions of the series to which it belongs; a series, which, if we augur rightly, is set for the production of incalculable good; and which, with due caution in the selection, or rather perhaps in the editing, of the successive treatises, must meet with the encouragement it deserves.

The Uses of a Standing Ministry and an Established Church. Two Sermons preached at the Consecration of Churches. By CHARLES JAMES BLOMFIELD, D.D. Bishop of London. London: Fellowes. 1834. 8vo. Pp. 63.

"RELIGION," says Hooker, "without the help of a spiritual ministry, is unable to plant itself: the fruits thereof are not possible to grow of their own accord." To the same effect argues the Bishop of London, in the former of these Sermons; shewing that the Scriptures, if left to themselves, would have been limited in their operation to the country and times in which they were first promulgated. In the second Discourse he states and enforces the argument for an Established Church. A remark which he has made respecting the state of religion in America has led the learned Prelate into a correspondence with a native of that country. We do not think that his observations have diminished the weight of his Lordship's argument, if indeed they have not rather tended to illustrate and enforce it.

A SERMON.

HAGGAI I. 3, 4.

Then came the word of the Lord by Haggai the prophet, saying, Is it a time for you, O ye, to dwell in your cieled houses, and this house lie waste?

THIS expostulation was addressed to the Jews by the prophet Haggai, for their unnecessary and sinful delay in rebuilding the temple at Jerusalem. This sacred edifice, originally built by King Solomon, and renowned for its splendour and beauty, had lain waste from the time the Jews were carried away captive by Nebuchadnezzar to Babylon, until their return to Jerusalem, in the first year of Cyrus the Great, king of Persia, a period of seventy years;—during which it had been foretold by the prophet Jeremiah, (chap. xxv. 11,) they should “serve the king of Babylon.” Upon the conquest of Babylon by Cyrus, and the consequent erection of the Persian empire upon the ruins of the Assyrian, that remarkable prophecy of Isaiah (chap. xlv. 28.), uttered no less than one hundred and forty years before the temple was destroyed, and two hundred before Cyrus was born,—that he should be the instrument in the hand of God for restoring his chosen people to their native land,—was fulfilled. Cyrus, having conversed with the prophet Daniel at Babylon, and being by him made acquainted with that prophecy, instantly issued a decree, desiring the Jews to return to Jerusalem, “and build the house of the Lord God of Israel, which is in Jerusalem;” at the same time commanding that offerings should be made to assist them in accomplishing the work, and himself restoring “the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem,” when he destroyed the city and temple, “and had put them in the house of his gods.” Under the authority of this decree, and encouraged by the offerings they received, the captive people returned to their ancient city, building altars, and offering sacrifices thereon, and praising the “High God their Redeemer,” for this merciful deliverance out of the hand of their enemies. In the second year after their return, having prepared workmen and materials, they commenced the rebuilding of the temple, laying the foundation of it amid the tears and shouts of the whole assembled nation. For some time the work went on prosperously. But the Samaritans, a people who had debased the worship of the true God by joining with it that of images, having desired that they might be allowed to co-operate with the Jews in this great undertaking, and having, for wise reasons, been denied this request, intrigued with the court of Cyrus to frustrate their design: and, although they never entirely succeeded during his reign, yet they raised up so many adversaries, and threw so many impediments in the way, that the work was much retarded, and the effect of Cyrus’ decree, in many respects, defeated. In the two following reigns of Ahasuerus and Artaxerxes, which were but of short duration, the enemies of the Jews continued their accusations against them, and at length succeeded in obtaining a

decree from Artaxerxes, prohibiting the continuance of the work. "So it ceased unto the second year of the reign of Darius (the next) king of Persia" (Ezra iv. 24), a period of about two years and seven months. This delay, however, appears to have been unnecessary; and, from its length, to have argued a want of zeal for the honour of God, and a disposition rather to indulge in the luxuries and refinements of life: for upon the death of Artaxerxes, the decree which he had issued, commanding the suspension of the work, became void. The Jews, therefore, ought instantly to have taken advantage of this favourable circumstance to resume their labour, shielding themselves under the authority of the original decree of Cyrus the Great; pursuing it until they should have been again prevented by a decree from the new monarch. Instead of this, they remained quiet and unconcerned about the re-erection of the temple, and the restoration of God's worship; caring for nothing but their temporal comforts, which they spared no pains in providing. They built fine houses, they sowed and reaped, they ate and drank and clothed themselves, and they laboured that they might acquire wealth. Foolish and ungrateful people! They forgot that prosperity can then only be truly enjoyed, when it is accompanied by the blessing of the Almighty, and used for the end for which it was bestowed; viz. the glory of God, as well as the benefit of man. They forgot, in a moment as it were, the miseries of a seventy years' captivity in a heathen land, and the merciful goodness of God, but recently manifested, in releasing them from it, and restoring them to their beloved "Sion," at the very recollection of whose former glories and privileges, they had "sat down by the waters of Babylon and wept." They forgot the silence of their "harps," and the insults of their enemies, while they were "in a strange land." They forgot the curses which they had there denounced upon their "right hand," and upon their "tongue," if they should "forget Jerusalem," or "if they preferred not her in their mirth." But God was not unmindful of these things. He had denounced a curse against "the man whose heart departeth from the Lord." While, therefore, they were neglecting him, and pursuing their own pleasures, and seeking their own gains, he sent a blight upon their corn, he made their food and raiment to be unsatisfying, and their wealth to be of no value.

That such signal indications of the displeasure of the Most High should have failed to restore in them a right sense of their duty, and to open their eyes to the fallacy of their pretences for neglecting it, may, at first, excite our astonishment. But we shall cease to wonder, when we call to mind the habitual obstinacy and rebellious spirit of the Jewish nation, ever a faithless and stubborn race. Perverseness was the besetting sin of that people; and is one of the base qualities of our nature. We love the pleasures of the world, and we will pursue them. We are ambitious of its dignities, and, often, to obtain them, sacrifice our virtue: although we are assured, that for these things God will bring us into judgment. We desire its wealth, and we labour to amass it, as if that would last for ever, and we should live as long to enjoy it. We do all this in spite even of our own belief, that this world is of short duration; and of our hope, that we shall soon live in a better, where such things are unnecessary and unknown. We do it,

moreover, notwithstanding all the warnings and corrections and remonstrances which God, in his mercy, is pleased to vouchsafe to us. Nay, in opposition to these, we ransack the stores of human invention to find excuses, no matter how absurd, so they do but serve for excuses, and give a semblance of rectitude to the neglect of that which we know to be a positive and inalienable duty. Thus it was with the Jews. They knew it to be in the divine counsels that they should be reinstated as a nation, that their temple should be rebuilt, and the worship of God restored in Jerusalem; and that for this especial purpose they had been released from captivity, and commanded to "go up" thither; yet, having met with one impediment, they give themselves up to the pursuits which they have chosen for themselves, refusing to go on with the work, although incited thereto by the admonitory judgments of the Almighty; and pretending, as a justification of their neglect, "the time is not come, the time that the Lord's house should be built." And, with the dispositions they then entertained, the time never would have come. It would always have been unseasonable.

In this state of affairs, God sent his prophets, Haggai and Zechariah, to remonstrate with his people; to point out to them the cause of the judgments which had been inflicted on them; to urge them to renew the building of the temple; and to predict, by way of encouragement, the honours and glories which he had in store for this latter building, which should more than supply the deficiency of the Shechinah, or symbol of the Divine Presence, which was in the first temple, and of the exterior splendour which had rendered it the admiration of the known world. The prophet Haggai commences his remonstrance in the words of the text: "Is it a time for you, O ye, to dwell in your cieled houses, and this house lie waste?" Ye say, "The time is not come, the time that the Lord's house should be built." If that be the case, can it possibly be a time to build fine houses for your own accommodation and enjoyment, while the house of God lies desolate and in ruins? or, can it be a time to deck your own dwellings with cedar and vermillion,* while the dwelling-place of the Most High remains unfinished and unadorned, and the barest accommodation is afforded for the celebration of his worship? "Now, therefore, thus saith the Lord of hosts; Consider your ways." Reflect upon the inconsistency of your conduct, and call to mind how I have crossed the purposes of your hearts, that I might shew you the sinfulness of it. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore, the heaven over you

* Jer. xxii. 14.

is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

This remonstrance and exhortation of Haggai had the desired effect; and we learn that, in the sequel, "The Lord stirred up the spirit of Zerubbabel, and of Joshua, and of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

From the portion of sacred history which we have just considered, we may learn, *First*, that it is the will of the Almighty that buildings should be erected, and set apart from all profane uses, and dedicated solely to his worship and service. The whole history of God's dealings with man, from the creation until this day, confirms this position. There can be little doubt that Adam, even during his continuance in Paradise, had some place where to present himself before the Lord: and, after his expulsion thence, his sons, in like manner, had whither to bring their oblations and sacrifices. The patriarchs, both before and after the flood, used altars, and mountains, and groves for the same purpose. Thus we read of Noah's building an altar to the Lord, and offering burnt-offerings upon it. Abraham, when he was called to the worship of the true God, erected altars wherever he pitched his tent: he planted a grove in Beersheba, and called there on the name of the Lord; and it was upon a mountain that God ordered him to offer up his son Isaac. Jacob, in particular, called a place by the name of God's house, where he vowed to pay the tithes of all that God should give him.

In the wilderness, where the Israelites themselves had no settled habitations, they had, by God's command, a moveable tabernacle; and as soon as they were fixed in the land of promise, God appointed a temple to be built at Jerusalem, in which he himself condescended to dwell, by the Shechinah, between the cherubims. After that was destroyed, another, as we have seen, was built by the Jews upon their return from captivity, which Christ himself, "the glory of this latter house," owned for his *house of prayer*, and which both he and his apostles frequented, as they did also the synagogues.

In the New Testament we discover more than probable footsteps of some determined places, appropriated solely to the solemn assemblies of Christ's followers. Of this nature was the place where the apostles and disciples were assembled, with the doors shut, on the evening of the day of our Lord's resurrection, as well as that in which they were assembled on that day week; as also that *upper room* into which, after their return from witnessing His ascension, they went up as into a place commonly known to be set apart for sacred purposes. Such another, if not the same, was that one place in which they were all assembled on the day of Pentecost, when the Holy Ghost visibly came down upon them. So also, "the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying;" and to which Peter repaired after he had been miraculously delivered out of prison. And as many of the first believers sold their houses and lands,

and laid the money at the apostles' feet, to supply the necessities of the Church, so it is not unlikely that others might give their houses, or at least some convenient room in them, for a place of worship; which may be the reason why the apostle so often salutes such and such a person, and the church in this house.* Nay, farther, St. Paul speaks of *the whole church coming together into one place*; and St. James gives a general caution against shewing respect to the rich, and neglecting the poor, who come to such assemblies.

It is not reasonable to expect that we should have more than obscure intimations, in the writings of the New Testament, of places set apart for christian worship. The new dispensation, in the life-time even of the latest of the authors of the inspired volume, was a despised thing. Its professors were considered as the scum and offscouring of the earth, and constantly the object of the most cruel persecutions. Their places of meeting were necessarily the most secret; and, therefore, continued, as at first, to be a room in some private house, or some grove far removed from the observation of men. It was not till the third century that they ventured to attempt the building of religious edifices. But from that time, wherever Christianity obtained a firm footing, churches were built and endowed, sometimes at the cost of pious individuals, at others, by the united exertions and contributions of the whole society: and so it has continued unto this day.†

The utility of such edifices is well stated in the Homily for *Repairing and Keeping Clean churches*. "Our churches are set up for godly and necessary purposes, that is to say, that like as every man hath his own house to abide in, to refresh himself in, to rest in, with such like commodities; so Almighty God will have his place, whither the whole parish and congregation shall resort, which is called the church and temple of God, for that the church, which is the company of God's people, doth there assemble and come together to serve him. Not meaning hereby, that the Lord, whom the heaven of heavens is not able to hold or comprise, doth dwell in the church of lime and stone, made with man's hands, as wholly and only contained there within, and no where else, for so he never dwelt in *Solomon's temple*. Moreover, the church or temple is counted and called holy, yet not of itself, but because God's people resorting thereunto are holy, and exercise themselves in holy and heavenly things. And to the intent ye may understand further, why churches were built among christian people, this was the greatest consideration, that God might have his place, and that God might have his time, duly to be honoured and served of the whole multitude in the parish. First, there to hear and learn the blessed word and will of the everlasting God. Secondly, that there the blessed sacraments which our Lord and Saviour Jesus Christ hath ordained and appointed, should be duly, reverently, and decently ministered. Thirdly, that there the whole multitude of God's people in the parish should, with one voice and heart, call upon the name of God, magnify and praise the name of God, render earnest and hearty thanks to our heavenly

* *Vide Horne's Introduction.*

† The whole of this subject is largely treated by the learned J. Mede, p. 319, and ably condensed in a Sermon by the Rev. H. H. Norris. See *CHRISTIAN REMEMBRANCER*, Vol. XI. p. 209.

Father for his heap of benefits daily and plentifully poured upon us, not forgetting to bestow our alms upon God's poor, to the intent God may bless us the more richly. Thus ye may well perceive and understand wherefore churches were built and set up amongst christian people, and dedicated and appointed to these godly uses, and wholly exempted from all filthy, profane, and worldly uses."

Secondly. We may learn the duty of maintaining our churches in substantial repair, of decently adorning them, and keeping them clean and fit for the accommodation of those who resort to them. "It is a custom," says our Homily, in its quaint and homely language, but which I rather present to you than my own, since it bears the stamp of authority, "used of all men, when they intend to have their friends or neighbours to come to their houses to eat or drink with them, or to have any solemn assembly, to treat or talk of any matter, they will have their houses, which they keep in continual reparations, to be clean and fine, lest they should be counted sluttish, or little to regard their friends and neighbours. How much more then ought the house of God, which we commonly call the church, to be sufficiently repaired in all places, and to be honourably adorned and garnished, and to be kept clean and sweet, to the comfort of the people that shall resort thereunto.

"It appeareth in the holy Scripture how God's house, which was called his holy temple, and was the mother church of all Jewry, fell sometimes into decay, and was oftentimes profaned and defiled, through the negligence and ungodliness of such as had the charge thereof. But when godly kings and governors were in place, then commandment was given forthwith that the church and temple of God should be repaired, and the devotion of the people to be gathered for the reparation of the same. We read in the fourth book of the Kings, how that King Joash, being a godly prince, gave commandment to the priests, to convert certain offerings of the people towards the reparation and amendment of God's temple.

"Like commandment gave that most godly king, Josias, concerning the reparation and re-edification of God's temple, which in his time he found in sore decay. It hath pleased Almighty God, that these histories, touching the repairing and re-edifying of his holy temple, should be written at large, to the end we should be taught thereby, (among other things,) that he is highly pleased with all those which diligently and zealously go about to amend and restore such places as are appointed for the congregation of God's people to resort unto, and wherein they humbly and jointly render thanks to God for his benefits, and with one heart and voice praise his holy name.

"Wherefore all they that have little mind or devotion to repair and build God's temple, are to be accounted people of much ungodliness, spurning against good order in Christ's church, despising the true honour of God, with evil examples, offending and hindering their neighbours otherwise well and godlily disposed. The world thinketh it but a trifle to see their church in ruin and decay. But whoso doth not lay to their helping hands, they sin against God and his holy congregation. For if it had not been sin to neglect and slightly regard the re-edifying and building up again of his temple, God would not have

been so much grieved, and so soon have plagued his people, because they builded and decked their own houses so gorgeously, and despised the house of God their Lord. It is a sin and shame to see so many churches so ruinous and so foully decayed, almost in every corner. If a man's private house wherein he dwelleth be decayed, he will never cease till it be restored up again. Yea, if his barn where he keepeth his corn be out of reparations, what diligence useth he to make it in perfect state again? If his stable for his horse, yea, the sty for his swine, be not able to hold out water and wind, how careful is he to do cost thereon? And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful towards the house of God, wherein be treated the words of our eternal salvation, wherein be ministered the sacraments and mysteries of our redemption? The fountain of our regeneration is there presented to us, the partaking of the body and blood of our Saviour Christ is there offered unto us: and shall we not esteem the place where so heavenly things are handled? Wherefore, if ye have any reverence to the service of God, if ye have any common honesty, if ye have any conscience in keeping of necessary and godly ordinances, keep your churches in good repair, whereby ye shall not only please God, and deserve his manifold blessings, but also deserve the good report of all godly people."

In unison with these sentiments, it was the custom of the Church of England, for a very long period, whenever her churches were decayed, and the inhabitants of the respective parishes unable to defray the expense of repairing them, to solicit, by means of Briefs, the charitable contributions of all her members, towards the necessary expenditure. Many causes combined to render this method inconvenient and ineffectual; among others, the cost of collection — the expenses having usually amounted to one-half, and sometimes to nearly two-thirds of the whole amount received. To remedy so manifest an evil, an act was passed in the year 1828, "To abolish Church Briefs, and to provide for the better collection and application of voluntary Contributions for the purpose of Enlarging and Building Churches and Chapels." By this act it is directed, that whenever His Majesty shall see fit to issue his royal letters authorizing such a collection, all the money so contributed shall be paid over to the Society for Promoting the Enlargement, Building, and Repairing Churches and Chapels. This Society was instituted in the year 1817, by many zealous members of our Church; and, by means of their liberal donations, together with many annual subscriptions, and a collection by virtue of the King's Letter in the year 1828, has been enabled to assist 959 parishes in repairing, enlarging, and rebuilding their churches, providing in them 239,313 additional sittings, of which 178,565 are free and unappropriated. The entire expenditure of the Society for these purposes, during the seventeen years of its existence, amounts to nearly 200,000*l*. Nor is it among the least of its claims to public support, that all this has been accomplished at a very trifling annual expense for the management of its affairs. In making it then the channel through which your voluntary contributions are to pass, you will have the satisfaction of knowing that they are subject to scarcely any deduction; and that the several parishes which need assistance will obtain a grant in

proportion to their intended outlay, with no further trouble than that of applying to the Society, and stating the particulars of their case. So great an improvement in a matter of such infinite importance to the Church and to society will doubtless receive the approbation it so well merits, and induce you cheerfully to answer the call which is now made upon you, under the authority of the King's Letter, which you have recently heard read.

But while we allow the justice and excellence of these arrangements, we must look to those high and holy motives which our faith suggests, to kindle our zeal, and animate us to exertion in this good cause. We must remember that the glory of God and the good of our fellow-creatures are the objects to which all our actions are to be directed; and that, in whatever degree our ability to promote these objects may exist, we cannot neglect to exert it, without compromising our christian sincerity. Admitting, as every Christian must, the duty of worshipping God in public, as well as in private, we shall perceive at once the necessity and duty of providing temples for that purpose; and the obligation resulting to each individual Christian to promote so desirable an end. We must consider well the uses of public worship; how the whole christian world are brought together, as it were, with one heart and one mouth, to glorify God, to acknowledge their own sinfulness, and to sue for his merciful forgiveness; how they are instructed in the doctrines and duties of their religion, and exhorted to faith, and penitence, and newness of life; and encouraged to pray for the aid of the divine grace, that they may truly and sincerely love God, and be kind and charitable to men. We must further inquire into our own state and condition; what progress we have made in the road to happiness; and how much we have been assisted in the prosecution of our journey; how often we have been refreshed, and encouraged, and invigorated, "in the courts of the Lord's house," by attending on the public services of the Church, when our own strength had failed us, and our own hearts grew faint. Let us then turn our eyes to the wretchedness and misery of our fellow-pilgrims, who, from whatever cause, are destitute of such a help and guide, in the way to the city of God. Let us but contemplate their wanderings and backslidings, their weariness and faintness; too often, their utter hopelessness of reaching the eternal gates through which they desire to pass to their everlasting rest. Imagine such souls to be desiring and longing to enter, yet unable to obtain admission into, the courts of the Lord. Surely our hearts will burn within us to supply the hospitable roof which shall shelter them from the storms of disquietude and grief; the friendly hand to point the way, and support them through the rugged and uneven paths of life; and the voice of peace, to fill their hearts with confidence and hope! Surely, with a grateful sense of the spiritual blessings we ourselves enjoy, we shall cheerfully contribute, out of the abundance of the temporal things which God has given us, that the poor destitute also may be nourished with heavenly food unto life eternal!

But these are not the only considerations which should lead to such a determination. It must be borne in mind, brethren, that you are members of a pure branch of the Church of Christ, in which the word

of God is preached, and the sacraments are administered by a duly authorized and apostolical ministry. You are aware that it is our duty to endeavour "to keep the unity of the Spirit, in the bond of peace." Indeed there is no duty more zealously inculcated throughout the New Testament than that of unity of sentiment and operation in the members of the Christian Church. The mischiefs of a contrary course are apparent, from its common results in matters less important than those which concern our everlasting welfare. A kingdom, a house, or even a family, divided against itself is soon brought to insignificance or ruin. Need I, then, urge the necessity and importance of providing church room for all the inhabitants of every parish; lest, for want of it, our brethren be induced to wander into strange folds, and, being corrupted by the seducing words of man's wisdom, to array themselves in unnatural hostility against their spiritual mother. Such are too often among the fatal results of a deficiency of church room.

Who, then, that has at heart the interests of religion, and the welfare of our Church, can look without regret, without a deep and awful sense of their spiritual misery, upon the members of our population who are without the means of worshipping God, on the Sabbath day, in their own parish churches, and are therefore not merely *liable to be led astray*, but are *actually taken captive*, by every wandering enthusiast or profane person, who designs to make them his prey. Not to dwell upon the evil consequences necessarily flowing from such a state of things, to our Church Establishment, I would fix your attention on its demoralizing effects to our labouring classes in particular, upon whose good conduct and peaceable demeanour, let it be remembered, depend, in a great measure, the peace and happiness of every other rank in society. Frail and erring beings, as we are, we all need continually to be reminded of the high and holy nature of our faith, and of our awful responsibility, as accountable creatures, for the due discharge of the duties of our christian profession. How deplorable, then, must be the state of those who, with a just sense of such responsibility upon their minds, are without the means of having it duly improved to their own present and future advantage, and the comfort and happiness of those around them! Wicked and perverse, as many are, the calls to repentance, and the solemn warnings to avoid God's judgments, ought ever to be sounded in their ears. How desperate, then, the condition of those, who, ignorant or forgetful of their responsibility, and almost without God in the world, are destitute of the opportunity of being taught the knowledge of God and of salvation by Jesus Christ, and of being urged to stedfastness in faith, and purity in conduct, and so to live that they may be prepared to die!

These are considerations which should dispel lukewarmness and indifference, as the orb of day disperses the shades and mists of night. They should kindle the holy flame of zeal in the bosom of every man who values his faith as a Christian, and whose heart is devoted to God and godliness. They should rouse the slumbering Churchman into watchfulness; and induce him to "watch about (his) Sion, and go round about her; and tell the towers thereof," to "mark well her bulwarks," and "SET UP HER HOUSES." Nay, the time is come when we must not only watch, but buckle on our spiritual armour, prepared

to go forth in the strength of the Lord, contending earnestly "for the faith once delivered to the saints." The haters of God and the despisers of religion have combined together to root out the remembrance of His name, and of our Zion in which he chooses to dwell; while the Edomites of our day goad them on with the ancient and unnatural cry—"Down with it, down with it, even to the ground!" It is no time, brethren, to stand at our ease, and rest on our arms, while foes like these are in array against the ark of the Lord. We must up and be doing. We must fight manfully under Christ's banner, against sin, the world, and the devil. We must be more stedfast in faith, purer in heart, holier in life and conversation. And, above all, we must unite to strengthen and defend our Zion, by enlarging and increasing her folds, and by multiplying her shepherds; that the prodigal and the wanderer may be restored to her bosom, and food and shelter provided for all who are disposed to accept them. "Be thou faithful unto death," saith our Lord to the Angel of the Church in Smyrna, "and I will give thee a crown of life."

CLER. CANTUAR.

MISCELLANEOUS.

HISTORY OF CHRISTIAN SECTS.

NO. IV.—ARIANISM, *concluded*.

SECT. 3.—*Arianism in England.—Conclusion.*

DURING the latter part of the seventeenth century, the tenets of Arianism had been repeatedly broached by foreign writers, and imported into England chiefly by those who dissented from the Church. In reply to these opponents of the orthodox creed, as well as to others of a Socinian, rather than an Arian stamp, Bishop Bull directed his two great works, the *Defensio Fidei Nicenæ*, and the *Primitiva et Apostolica Traditio*; wherein, by an accurate investigation of the doctrines maintained by the primitive Church down to the decision of the council of Nice, he established a convincing argument, that those doctrines were the true primitive articles of the Christian faith transmitted by the Apostles to their successors. His complete success over his adversaries was acknowledged by the most eminent divines, both at home and abroad; and his labours will ever furnish an invaluable defence of the Catholic doctrine of the Trinity in Unity. The controversy, however, was not extinguished; and it again broke out, shortly after the death of Bishop Bull, in the very pale of the Established Church. In the year 1708, Mr. William Whiston, the successor of Newton in the Mathematical chair at Cambridge, and the translator of Josephus, stood forth as the avowed champion of the Arian doctrines. He seems to have imbibed, or at least to have been confirmed in, the adoption of these principles from a perusal of the *Apostolic Constitutions*, an acknowledged forgery; but which he did not hesitate to declare "of equal authority

with the four Gospels." Persevering zealously to inculcate his pernicious opinions, he was at length deprived of his professorship, and formally expelled from the University; having also voluntarily resigned the preferment which he held by virtue of a subscription to those Articles of Faith, which he now unequivocally condemned. Having adapted the Book of Common Prayer to his own views, he opened a meeting-house, where he used the Liturgy thus remodelled; and his writings were now deemed so dangerous, as to elicit the attention of the Convocation, by whom he was prosecuted for heresy, though the proceedings were afterwards stayed by an act of grace. Not content with one set of opinions, he gradually inclined to Anabaptism; and, reaching at length the highest point of heretical perfection, he enlarged the number of the canonical books in the New Testament from twenty-seven to fifty-six; maintained that Providence was already beginning to set up the Millennium; and preferred before the standard of Christianity, which is fixed by the "strange and weak reasonings" of St. Paul, that which "had been long before settled upon surer foundations and fuller instructions, as they stand in the *only authentic* system of Christianity, the APOSTOLICAL CONSTITUTIONS."* Surely this must be the infatuation of a disordered mind; and indeed Bishop Hare, as cited by himself, observes, that those "who speak most favourably of him, look upon him as crazed, and little better than a madman."†

In the mean time, a new and important turn had been given to the controversy by the publication, in 1712, of Dr. Clarke's *Scripture Doctrine of the Trinity*. The reputation which this author had already acquired, both as a divine and a philosopher, as well as the professed object of his work, naturally ensured to it a considerable share of attention. But although his design was to establish the doctrine of the Trinity upon a critical examination of all the texts of the New Testament relating to the subject, yet an assumption, at the outset, with respect to the formularies of the Church of England, that any person might agree to them, provided he could "*in any sense at all* reconcile them with Scripture;" and a denial of the authority of the primitive Fathers, not only as expositors of the sacred writers, but as being frequently inconsistent with themselves in regard to the doctrines which they professed; plainly indicated the tendency of his opinions to be irreconcilable with the faith of the primitive Church, and of that whereof he was a minister. Being called upon to answer to the Convocation for the manifest heterodoxy set forth in his book, he averted their threatened censure by an unequivocal declaration of his belief in the *Eternity* of the Son of God; expressing at the same time his sorrow that "what he sincerely intended for the honour and glory of God, should have given any offence to the synod." In making this declaration some even of his Arian friends accused him of dissembling; while his prevaricating reservation respecting "a *sort of eternity*," and the metaphysical *possibility* of "any creature whatsoever being coeternal with its creator," is well worthy of the character of the Arians of former times. This disavowal of intended Arianism, however, did not produce the effect of convincing the clergy in general of the correctness of

* Whiston's Memoirs, written by himself, p. 639.

† Ibid., p. 118.

his persuasions. In one of the numerous publications to which his *Scripture Doctrine* gave rise, the author (Dr. Gastrell, afterwards Bishop of Chester) remarks, that "in Dr. Clarke's fifty-five propositions, there is but one single expression (viz. Proposition 29) which any of those who now profess themselves *Arians* would refuse to subscribe to."

At length, in 1719, the learned Waterland stepped forward as the champion of orthodoxy, in his admirable work entitled a *Vindication of Christ's Divinity*: in which he shews that the Arian notion of a subordinate Deity is altogether untenable; that the Son, being therefore *very God*, must be one with the Father, or there would otherwise be more Gods than one; and that, although the Son is, in some sense, unquestionably subordinate to the Father, there is no text in Scripture which disproves either their *coeternity* or *consubstantiality*. His *Lady Moyer's Lectures*, published in the following year, were also devoted to the same subject, and may be regarded as a clear and comprehensive refutation of the Arian scheme. Dr. Whitby, the celebrated commentator, now appeared on the side of Dr. Clarke, to whom Waterland replied; and shortly afterwards published a tract in confutation of those who were disposed to justify the subscription of Arians to the Articles of the Church. In defence of this duplicity, it was urged that our formularies *may be* reconciled with the sense which the Arians would put upon them; against which Dr. Waterland maintained that the only sense in which they could be honestly subscribed was that in which they were known to have been compiled: not to mention that they contain many expressions which are wholly inconsistent with the Arian scheme. The controversy still continued, and called forth from Dr. Waterland a *Second*, and a *Farther Vindication*; which were followed, in 1734, by a work of inestimable value, and which ought to have set the discussion at rest for ever; viz. *The Importance of the Doctrine of the Holy Trinity asserted*. Though directed against some pamphlets which had recently appeared, it is equally applicable at all times; and contains, with the author's *Critical History of the Athanasian Creed*, a summary reply to almost every objection which has been urged against this fundamental doctrine of the Church of Christ.

Since the days of Warburton, who may be regarded as the *Theologus facile princeps* in the debate, the Trinitarian controversy has assumed a character which will bring it more immediately under consideration in treating of *Socinianism*. Suffice it, in the interim, to remark, that not only is the doctrine of the Church of England identified with the uniform and unvaried faith of Christians, from the days of the Apostles to the present time, built upon the records of Holy Writ, and attested by the writings of the fathers; but the Arian opposers of it are guilty of an *idolatry* of the grossest sort:—an idolatry, not merely involving, like that of the Papists, the worship of saints and angels, in subordination to God, but the worship of the *creature together with the Creator*. Later Arians, indeed, seem to have abandoned the worship of Christ, regarding him as "a creature of God, and no more an object of worship than any other creature whatever." All the more eminent Arians, however, and among them Whiston, Clarke, Emlyn, Benison, and Pierce, were worshippers of Christ; thus depriving God of *half* his sovereignty. Even the Jews themselves acknowledge that the gospel

pourtrays the Redeemer under the appellation and with the attributes of God. In the Rabbinical fiction entitled, *Tholedoth Jesu*, they state our Saviour and his disciples to have taught that he was *God, born of a Virgin who had conceived by the Holy Ghost*; and R. Tanchuma maintains that Jesus Christ, *who claimed to be God*, was a mere man. From these Judaizing dogmas, proceeded the Ebionitic and Cerinthian heresies, and thence eventually arose the bold and blasphemous abuses of Arius and his followers. In the miraculous nature of his birth; in the repeated attestations of God himself; in his miracles, his precepts, and his doctrines; in his triumph over death, and in his glorious resurrection and ascension into heaven; the Divinity of the Son manifests itself even amidst the mysteries in which the Triune God is confessedly veiled. No wonder, then, that, as Arianism begins with blasphemy, it often ends in infidelity. Chubb was first an *Arian*, then a *Socinian*, and finally a *Deist*; Morgan advanced more rapidly to the latter extreme; and Whiston went so far as to charge the Holy Scriptures with weakness and absurdity. Dr. Clarke is said to have repented, near the close of his life, of what he had done; but this is scarcely reconcilable with the fact, attested by his son, that a little before his death he revised his *Scripture Doctrine*, designedly for a third edition. As a security against such a crisis, the Gospel is open before us:—the Gospel of Him *who is over all, God blessed for ever* (Rom. ix. 5.); *the Lord of lords and King of kings* (Rev. xvii. 14.; xix. 16.); *whom all the angels of God worship* (Heb. i. 6.); *and whom all men should honour, even as they honour the Father* (John v. 23.)

For a further insight into the history and opinions of modern Arians, the following works may be consulted:—Price's Sermons; Letters of Price and Priestley; Ben Mordecai's Letters; Carpenter's Lectures; Waterland's Works, Vol. I.—V.; Whitaker's Origin of Arianism; Jortin's Progress of Arianism in England; &c. &c. &c.

AN ORIGINAL LETTER OF H. LORD CLARENDON.

(Harleian MSS. 3512. p. 73.)

A Lre to Dr. Tenison from Swallofield—Aprill the 9th 1689, by the R^t Hon^{ble} Henry EARL OF CLARENDON, concerning the Bill for Union among Protestants.

S^r

I GIVE you many thanks for yours of the 5th instant, I should have bin very happy, if you could have afforded me your Company here for two or three days, where you should have bin very welcome; it would have bin a very charitable visite to one soe perfectly retired, as I have bin this moneth past, not only without all maner of Company, but even almost without the entertainment of any of the Pamphlets w^{ch} daily come out. I have read the *Letter to a Member of Parliament*, w^h you sent me, in favour of the Bill for uniting Protestants; I shall not

presume to say much upon it, knowing well how incompetent I am to meddle with a subject of that nature,—further than by my prayers for a perfect union among Protestants; However to you, who know soe many of my weaknesses, I will take the liberty to make two or three observations upon reading this Letter; wth submission still to your excellent Judgement.

The first thing I observe, is, That much wayt is layd upon the Condescentions w^{ch} have bin already promised; *Promises* (as the lre says) are *sacred* things; and, no doubt, they will be performed to the full, by those who made them: I suppose, by Promises, is meant what the seven eminent Bpps sayd in their Petition to King James in May last; the words are as I remember, (for I have not the Petition now by me) to this effect;

“That they were willing to come to such a temper, with reference to “Protestant Dissenters, as should be consiedred and settled in Parliament “and Convocation.”

It cannot be denied that the nine and thirty Articles, and our Liturgie, were first considered and framed in Convocation, (the Representative of our Nationall Church), and afterwards ratified in Parliament. And to shew what deference Parliaments have had to the Convocation, it may not be amisse to observe; That the Liturgie, as amended in Convocation, Anno 1662, was read over entirely in both Houses of Parliament, without making soe much as one alteration in it: and therefore certainly, whatever alterations are thought fitt to be made in things already settled, they would be better recd, and more esteem'd, even in Parliament, if they were first contrived, and thoroughly deliberated upon in Convocation; the Members whereof (I hope I may say without offence) are more proper Judges of things of this nature, then the Members of either House of Parliament can be thought to be.

In the Preface to the Comon Prayer it is sayd;

“That in the Reigns of severall Princes of blessed Memory since the “Reformation, the Church, upon just and weighty considerations, her “thereunto moving, hath yielded to make such Alterations in some “particulars, as, in their respective times, were thought convenient.”

Upon w^{ch} I cannot but be of opinion, wth submission to better judgements, that this busines should first begin in Convocation; the Parliament (without whose conjunction and allowance nothing can be binding) will afterwards be the Judges, and retain, or reject and alter what they thinke fitt: In the mean time I hope the Promises mention'd in the lre, will not be strain'd further than their nature and sense will bear.

That a review of our Constitution may be now much better made, then it could have bin formerly, or that this is a proper time for it; is not so cleer to my Judgement, as it seems to be to the Author of the lre; but I will say no more upon that point at present, because it will not be long before I shall have the good fortune to see you. The Letter says;—

“I am well assured, both by Conversation, and by lres lately sent “from Holland, Geneva, Switzerland and other places; that they look “upon the Church of England, at this time, as the Center of Protes- “tant Unity; and esteem the Conditions proposed in this Bill (w^{ch} have

“bin communicated to them) as termes full of Christian moderation, and
“fitt for the uniting of Protestants.”

Of this Bill in debate, I can say nothing, having never seen it; but it were worth knowing how the Churches above-mentioned came to be acquainted with the conditions proposed in it; and how they have signified their approbation of them; Whether the lres from the severall places mention'd, are from private men only, or by Authority of their Synods or Consistorys; by w^{ch} it would appear what assurance those Churches give of coming into this Union; for as that would be one very important reason to promote the Bill; soe if I were to give my vote in it, I shou'd desire to be well satisfied in that particular, as well as in some others, w^{ch} I doe not name, because I shall have nothing to doe in it.

It is alleged in the lre;—

“Soe far as we may learn the genius of men from their writings,
“Abpp Usher, Bpp Sanderson, and Dr. Hamond, &c. had they bin
“now alive, would, with all zeale, have promoted this Bill of Union.”

How farr those excellent men would have promoted any Bill, now in agitation, is hard to say; I will not pretend to have read y^e writings of those learned men soe carefully as I ought to have done; but some of them I have perused, and if I am not very much mistaken, both the Arch Bpp, and Dr. Hamond, in severall of their pieces, seem to have no great opinion of those who then seperated from our Church. I have upon a late occasion perused most of Bpp Sanderson's Tracts, from whence I have rec'd great satisfaction, with reference to some scruples; He lived some time, tho' not long enough for the good of the Church, after the Restoration; and by many things w^{ch} he writt, I thinke he had no very good opinion of the then Dissenters, who, in truth had too great a share in those disorders w^{ch} occasion'd (for a time) the destruction both of Church and State; as appears in his Case of the *Engagement*, written in the year 1650, wherein he sayes, (speaking of the Presbyterians,):

“Most of whom, truly for my own part, when we speake of Learning
“and Conscience, I hold to be very little considerable.”

What his thoughts of them were afterwards, since the Restoration, I thinke is cleer by the Preface to the Comon Prayer, w^{ch} was written by that great and pious man Bpp Sanderson, and soe farr approv'd, by the Convocation then sitting, as to be made theirs: Every line in that Preface, in my poor opinion, deserves great consideration; I shall take the liberty to repeat here only one clause of it;

“And therefore of the sundry alterations proposed to us, We have
“rejected all such, as were either of dangerous consequence, (as secretly
“striking out some establish'd Doctrine, or laudable practise of the
“Church of England, or indeed of the whole Catholick Church of
“Christ,) or else of noe consequence at all; but utterly frivolous and
“vague.”

What those alterations were, w^{ch} were then proposed, and rejected, you may well know, and I believe it will not be for the credite of the Dissenters to have some of them remembred.

I beseech you now, S^r, is it not most convenient, that what was settled, upon soe great deliberation, not above six and twenty years since, upon many conferences with, and Hearings of, all the principall

Dissenters then in being, (some of whom are yett alive) should, (if Alterations are now thought needfull) be revised again, by the body of our Clergie? And ought not that to be done in Convocation, before this bill of Union pass?

The Lre says;—

“ We have lost one juncture already, at the returne of King Charles the Second, That we have now another favourable season; And that such as was never yett offer'd to us, by reason of the League at this time between the Protestant Princes and States; ”

Of y^e present favourable Season, I will not now say any thing, it being more proper for Discourse, than a Lre. But as to the Juncture at the returne of K. Charles the Second, I hope it was not totally lost; I know a great deal of the transactions of those times; and tho' many things might have bin done, w^{ch} were omitted; (such has bin, and ever will be the fate in publick Revolutions). And tho' perhaps some of our Clergie had not then soe healing a temper of mind, as was to have bin wish'd; the reasons whereof need not be remembred; no men are without some saylings; Yett it can be proved, that the extravagant unreasonableness of the Dissenters, at that time, was the true cause y^t no more was done, upon that glorious opportunity, towards a Union with those, who *pretended* to hold the same Doctrine with the Church of England.

I shall now end your present trouble, because I will not enter too farr into a matter out of my sphear; I hope you will not thinke, by any thing I have sayd, that I doe not heartily concurr in the designe of the Letter, that is, a perfect union among Protestants; w^{ch} ought to be endeavour'd by all good Men, how improbable soever the obtaining it may prove; and for w^{ch} my most fervent prayers shall never be wanting. Whether this Bill, now depending, be the best method, or this the proper season to obtain that desirable Union, is the question, w^{ch} must be the busines of the wisest men to determine. My wishes are, That in the endeavours of bringing People into the Church, we may not shutt a greater number out, than are likely to come in; for there are weake Brethren of all sides.

S^r, I aske your pardon for giving you the Trouble of this too long lre, and give me leave to say, 'tis your duty to correct my errors, and I expect it from you; there being no man under your charge, who hath greater Reverence for your person, and abilities than

S^r

Your &c

SWALLOWFIELD,
April y^e 9th 1689.

CLARENDON.

NO POPERY.

MR. EDITOR,—IN that hour of treachery and delusion, when mistaken men proposed to remove the disabilities of the Papists, they endeavoured to allay the fears and smother the convictions of those who withstood this fatal violence to our Protestant Establishment, by the promise of a full and sufficient security. That security was an

oath. In vain experience raised her voice; history was appealed to, and all her ample evidence, to no purpose; the warning, the protesting voice was unheeded; and the security of an oath was taken from men infamous for evading, in jesuitical subtilty, all such obligations, or for breaking through them with ruthless outrage.

The fulfilment of these apprehensions is accomplished before our eyes. The Papists have been admitted to sit and vote in either house of parliament on taking and subscribing the oath, of which the following is the conclusion:—

“I do swear, that I will defend, to the utmost of my power, the settlement of property within this realm as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, as settled by law within this realm; and I do solemnly swear, that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion, or Protestant Government, in the United Kingdom; and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever. So help me God.”

Yet, notwithstanding, on a motion made in the House of Commons, on the 13th of March, 1834, for leave to bring in a bill, “To *relieve* the Archbishops and Bishops of the Established Church from their legislative and judicial duties in the House of Peers,”—or more truly, to deprive the Protestant Religion and Protestant Government of their counsels, and thereby disturb and weaken the said religion and government, the Papists voted in favour of this motion, on the ground, as one of them had the hardihood to state, “that there was nothing of religion involved in the question before the house;” and that “if it were a question whether the continuance of Bishops was or was not an advantage to that form of religion which they professed, he should not interfere in it.”

Another of *that form of religion* made a display of tenderness of conscience on the validity and efficacy of oaths, and expressed himself not only as “bound not to injure the Protestant Establishment as now existing by law, but that he was also bound to afford it—not indeed as a religion, for from its religion he conscientiously dissented, but as an institution which the State thought necessary—that support which the members of it deemed essential to its security and preservation.”

Whether this declaration was made from an honest and good heart, or whether the Jesuits have felt it incumbent on them to put forth their *Si non* to mitigate the odium which they anticipate in the dog-faced audacity of some of their disciples, I leave to the determination of Him who knows what is in man; our suspicions are aroused, and although we forbear to judge, we refuse an easy acquiescence in Popish candour and moderation.

Another of *the same form of religion* asks with infinite *sang froid*, how, “after the house had made no scruple to sacrifice * twelve Irish bishops, it

* “If the Church of Ireland was sacrificed to the Roman Catholics, the hierarchy of England might tremble in their Sees.”—*Lord Farnham, Debate, April 3, 1829.*

could be deemed sacrilegious (injurious to the Protestant Religion and Protestant Government) to propose the reduction of some little incidents attached to the dignities of the English bishops?"*

Sixty members of the House of Commons have been mustered and arrayed against the Protestant Church, out of an assembly of 658; a party composed of all sorts and denominations, and judged so contemptible as to deserve no serious answer in Parliament: but I would have the facts of this case plainly and distinctly set forth and circulated in every city, town, and village, in every house of this Protestant country; and I would set up once more the old English watchword—"No Popery;"—and I would encourage and assist the people to send in their petitions, calling upon the willing legislature to repeal the bill intitled, "An Act for the Relief of his Majesty's Roman Catholic Subjects;" and I appeal to you, the champion of our Church, to assume your place amongst the foremost of our christian warriors in this most righteous cause;† proclaiming and demonstrating the interminable and deadly animosity of Papists to all that we hold dear, and the inevitable necessity of conquering in this strife, or of being again subdued to that tyranny and slavery from which our ancestors have once delivered us.

BRITANNICUS.

March 17, 1834.

* "I am certain that if we admit sixty or seventy Roman Catholic members into this house, the next measure that will be demanded will be, the upsetting the Protestant Establishment in Ireland. In what a situation shall we then be? If we object to the new proposals, we shall be told, that as we have gone so far, we must go farther," &c.—*Sir Charles Wetherell, Debate, March 18, 1829.*

† "Those with whom we are dealing are too wary to apprise you, by any indiscreet conduct, of the dangers to which you are exposed. When those dangers shall have arrived I shall have been consigned to the urn, the sepulchre, and mortality; but that they *will* arrive I have no more doubt than that I yet continue to exist. Notwithstanding this sad conviction, I pray to God to avert the dangers that I foresee. You hear the words of a man who will soon be called to his great account. God forbid, therefore, that I should raise my humble warning voice did I not deem this measure a breach of every notion that I have of a civil contract—a breach of every article of the constitution, and contrary to the spirit of those oaths I have taken to my king and that constitution. Pardon, my lords, a man far advanced in years, who is willing to give up his existence to avert the dangers with which all he loves, all he reveres, are threatened. I solemnly declare that I had rather not be living to-morrow morning than on awaking to find that I had consented to this measure; for, after all the consideration that I have given to it, I feel it is impossible that I could concur in it, believing it, as I do, to be an abrogation of all those laws which I deem necessary to the safety of the Church: a violation of those laws which I hold as necessary to the preservation of the Throne as to that of the Church, and as indispensable to the existence of the Lords and Commons of this realm as to that of the King and our holy Religion. Feeling all this, I repeat that I would rather cease to exist than upon awaking to-morrow morning to find that I had consented to a measure fraught with evils so imminent and so deadly, and of which had I not solemnly expressed this, my humble but firm conviction, I should have been acting the part of a traitor to my Country, my Sovereign, and my God."—*The Earl of Eldon, Debate, April 10, 1829.*

QUESTIONS GIVEN AT EXAMINATIONS FOR DEACONS' AND
PRIESTS' ORDERS, JULY, 1833.

DEACONS.

1. Upon what grounds do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

2. What evidence of the divine authority of Christ as a teacher is afforded by his discourses themselves?

3. What proof does the Old Testament afford of the Deity of the Messiah?

4. What are the leading offices sustained by Christ, as Mediator? Adduce scriptural proofs under each head.

5. Explain distinctly, and illustrate by reference to the Mosaic Law, the christian doctrine of the Atonement?

6. Point out from Scripture the nature, the office, and the operations of the Holy Spirit, and shew the relation which this subject bears with christian ministers in particular.

7. Delineate the ministerial character of Christ as a pattern for Christ's ministers.

8. In what sense and for what reasons do you think that you are called to the ministry of the church, according to the will of our Lord Jesus Christ, and according to the due order of this realm?

9. What is the doctrine of Scripture and of our Church respecting the state of man by nature?

10. State distinctly and prove from Scripture the doctrine of the Trinity.

11. State your views of the pastoral office and of the qualifications necessary for its due discharge.

12. Prove the divine mission of Jesus Christ.

13. Give a particular account of the ceremonies observed on the day of atonement, with an explanation of their typical import.

14. Sketch the history of David, both before and after his accession to the throne, giving the dates of the more remarkable events.

15. Give a brief account of the origin and principal transactions of the Maccabean family, with the dates.

16. What notices do we meet with of Egypt in the historical and prophetic writings of the Old Testament subsequent to the Exodus, and what light does profane history throw upon the subject?

17. In what order of time were the four Gospels written, and with what immediate design?

18. Give a short abstract of the history contained in the Acts of the Apostles, with the dates of the principal events.

19. Mention the principal predictions by our Lord and his Apostles, and point out their fulfilment.

PRIESTS.

1. Point out the evidence of the truth of Christianity derived from a consideration of its nature and effects.

2. What evidence do we possess that the Apostles acted and wrote under a divine inspiration?

3. State the peculiar and distinguishing features of the Patriarchal, Mosaic, and Christian dispensations respectively.
4. State briefly and distinctly the leading doctrines of the christian system.
5. What do the Scriptures teach respecting the priesthood of Jesus Christ?
6. Shew that the system of religion taught in the Old and New Testament is substantially the same.
7. State your views in regard to the authority, obligation, and due observance of the Sabbath.
8. What do you understand by receiving the Holy Ghost for the offices and work of a priest in the Church of God?
9. Give a synopsis of the Epistle to the Hebrews.
10. At what times and on what occasions are the Apostolical Epistles supposed to have been written?
11. Trace the historical evidence from the fourth century to the apostolical age (backwards,) by which the canon of the New Testament is established.
12. Describe the state of the Christian Church, in regard to doctrine and discipline, at the close of the third century.
13. Trace, from the accession of Constantine, the gradual introduction of Papal corruptions in the Church of Christ.
14. By what eminent individuals, or bodies of men, was testimony borne against the prevailing corruptions in the Western Church (*i. e.* Roman), prior to the Reformation?
15. Give a succinct account of the origin, progress, and establishment of the Protestant Reformation in England.
16. Upon what grounds do you vindicate from the charge of schism, the separation of the Protestant Churches from the See of Rome?
17. Give your reasons for entering the ministry, and your preference of that of the Established Church?
18. State your views of ministerial duties, public and private, and of the character and deportment required in clergymen.
19. State and prove the doctrine of the Trinity, as opposed to Arius.
20. Prove the divine origin of Christianity.
21. Shew that the Scriptures are divinely inspired, and their sufficiency as a rule of faith.
22. What do the Scriptures and our Church teach us respecting the state of man by nature? Proofs.
23. Prove the Deity and incarnation of Jesus Christ.
24. What is the scripture doctrine of the atonement? Give some proofs.
25. Prove the personality, godhead, and office of the Holy Ghost.
26. What is the scripture doctrine of regeneration? Proofs.
27. What are the marks of a living and true faith? Texts.
28. What is your opinion of the pursuit of lawful recreations, whether as Christians, or ministers of the Word?
29. What reception ought a faithful minister be prepared to meet with from the world?
30. When do you consider a man as unconvinced of sin? How would you proceed in order to convince him of sin?

31. What is the one thing needful?
32. Under what similitudes is the ministerial office represented in Scripture? And what are the appropriate considerations to each?
33. Shew how the example of Christ is a pattern to christian ministers.
34. Point out, in some of its more prominent features, the fulfilment of our Lord's prophecy relative to the destruction of Jerusalem.

LONDON CHURCHES.—No. II.

ST. FAITH, *under* ST. PAUL'S.

THE church of "St. Faith *under* St. Paul's," has often been a fruitful subject of conjecture; and its peculiar designation has misled many persons to suppose that up to this time there existed *beneath* St. Paul's Cathedral a place of worship; and not a few country visitors have been, by way of joke, directed to the church in the vaults, as one which deserved a visit, not more from the singularity of its position than the distinguished talents of its ministers. If they found their way to the real church, we are satisfied that in the latter respect they would not be disappointed, but the glories of the "*ecclesia in cryptis*" are departed for ever.

St. Faith, or Sancta Fides, to whom this church was dedicated, must not be confounded with the other *St. Faith*, who with her sisters, *Hope* and *Charity*, suffered martyrdom in the time of Adrian. Our saint was (according to Mr. R. Smith's MSS.) a holy virgin and martyr of the city of *Ajemme* or Agen, in Aquitaine, and suffered under the Emperor Dioclesian, because, professing Christ, she would not offer sacrifice to idols. After enduring many tortures, she was beheaded, and buried at Agen, in the year 286. Her festival is still celebrated by the papists on the 6th of October, and many miracles are recorded of her, both living and dead, by the monkish historians.

The church was originally a distinct building, standing near the east end of St. Paul's; but when the old cathedral was enlarged, between the years 1256 and 1312, it was taken down, and an extensive part of the vaults was appropriated to the use of the parishioners of St. Faith, in lieu of the demolished fabric, which previously served as a parish church for the stationers and other inhabitants of St. Paul's Church-yard, Paternoster-row, and the parts adjacent. After this arrangement it was called "*Ecclesia Sanctæ Fidei in Cryptis*," or in the *crowds*, and, according to a representation made to the Dean and Chapter, in the year 1705, measured 180 feet in length, and 80 in breadth. In all probability this crypt was not used as a place of worship after the Reformation; for on the suppression of the Chapel of Jesus by St. Paul's, in the time of Edward VI., that place was bestowed, A.D. 1551, upon the parishioners of St. Faith's, as being "more sufficient for largeness and lightsomeness."

The church of St. Faith is a rectory, and one of the peculiars belonging to the Dean and Chapter of St. Paul's, where they are both

patrons and ordinaries, and is wholly exempt not only from the visitation of the Archdeacon, but also from the Bishop, except when he visits, "*Tam in capite quam in membris.*"

In this church, or within the precincts of the *Undercroft*, there were four chantries: two founded by John de Everdon and William Say, Deans of St. Paul's; one by Alan de Hotham, prebendary of Sneating, and one by William Vale, citizen of London; and two guilds, one on the Festival of St. Anne, and the other on that of Jesus.

After the fire of London, this parish was joined to that of St. Augustine; and, on the rebuilding of the Cathedral, a portion of the churchyard belonging to the former was taken to enlarge the avenues round the east end of St. Paul's, and the remainder was enclosed within the cathedral railing. In 1723, the Dean and Chapter having caused a railing to be set up, by which the space of ground appropriated to the parish of St. Faith was considerably reduced, a long disagreement ensued, which did not terminate till 1757, when a deed was enrolled in Chancery, which set forth that "the parishes of St. Faith and St. Augustine shall be at liberty to bury their inhabitants and others in that part of the vaults under the said cathedral, containing 2600 square feet, be the same more or less, clear of walls and piers, which is separated from the other part of those vaults by a rail, and which they have been accustomed to bury in; but not so near the foundation of the said cathedral as may injure the same; paying for every such funeral the usual fees of 6s. 8d. to the Dean and Chapter, and 6s. 8d. to the clerk of the works, or to such person as the Dean and Chapter shall appoint:" and, "secondly, that the said parishes may and shall bury their inhabitants in all and every part of the north-east part of the churchyard adjoining to the said cathedral, paying the usual fee of 3s. 4d. to the Dean and Chapter for every burial."

In the course of the dispute, the ancient lease was referred to, which had been granted by the Dean and Chapter in 1552, to the parish of St. Faith, and which vested in the latter for "fourscore and nineteen years," at the yearly rent of twelve pence, all that part of the vault called the "crowds, or Jesus Chapel," together with an adjoining chapel on the south-west, called "the Chapel of our Lady and St. Nicholas," and "the entry to the same;" but reserving to the said Dean and Chapter, and their successors, "free ingress and egress through the said entry to their *crowds*, commonly called their storehouse or wine-cellar." By the same instrument the churchwardens of St. Faith made over to the Dean and Chapter, and their successors for ever, "all that vault or *crowds* within the said church of St. Paul's, lately named, called, or reputed for the parishes, the Virgin,* lying within the same, and all the appurtenances of the same," &c.

The records of the foundation of this church, and the list of Rectors, benefactors, &c. all perished in the great fire. We find, however, that Dr. Brown, the rector in 1636, was sequestered on account of his

* Brayley says, "Could this be the Virgin St. Faith, who is said to have suffered martyrdom during the persecution of the Christians under the Emperor Dioclesian, or a figure of the Virgin Mary?" Vol. II. p. 304.

loyalty, soon after the commencement of the infamous rebellion; that subsequently Dr. Jackson was ejected for nonconformity, and Mr. Brian Turner was collated to it by the Dean and Chapter in 1662, and enjoyed it till its destruction. The monuments, both here and in St. Augustine, were numerous; many of them are preserved in *Stow*.

The present incumbent is J. W. Vivian, D.D.

Of this church, whilst in the "*crowds*," it was wittily said,—

This church needs no repair at all,
For FAITH's defended by St. PAUL.

Amongst the inscriptions on the monuments preserved by *Stow* and others, the following may prove interesting to our readers:—

ON LADY SHANDOYS.

Here buried is Elizabeth,
of Honour, worthy dame;
Her husband erst Lord *Shandoys* was,
her sonne hath now like name:
Her father was of *Wilton* Lord,
a *Gray* of puissant fame,
Her brother left with us behinde,
Now Lord is of the same.
Her vertuous life yet still doth live,
her honour shall remaine;
Her corps, though it be growne to dust,
her soule the Heavens containe.

Quæ obiit. 29. Die Decembris. Anno Domini 1559.

WILLIAM BABHAM, AND ALICE BULTON HIS WIFE.—ANN. DOM. 1577.

Lo here the certain end
of every mortal one,
Behold! alive to-day,
to-morrow dead and gone.
Live well, so endless life
(by death) you shall obtaine,
Nought lose the good by death,
since life thereby they gain.

Upon a brass plate fixed on a pillar:—

WILLIAM LAMBE,
so sometime was my name,
Whiles I alive
did run my mortall race:
Serving a prince
of most immortal fame.
HENRY the eighth,
who of his princely grace
In his Chappell
allowed me a place.
By whose favour,
from Gentleman to Esquire
I was prefer'd
with worship for my hire.

With wives three
I joynd wedlock band,
Which (all alive)
true lovers were to me,
Joane, Alice, and Joane,
for so they came to hand,

What needeth praise,
regarding their degrees?
In wively truth
none stedfast more could be
Who though on earth
Death's force did once dissever,
Heaven yet (I trust)
shall joyne us all together.

O Lambe of God
which sinne didst take away,
And (as a Lambe)
was offered up for sinne;
Where I (poor *Lambe*)
went from thy flock astray,
You, thou (good Lord)
vouchsafe thy *Lambe* to winne
Home to thy fold,
and hold thy Lambe therein.
That at the day, when
Lambes and Goats shall sever,
Of thy choice Lambes,
Lambe may be one for ever.

Beneath this was an injunction to the poor, who received weekly allowance on Fridays, from the Stationers' Company, to this effect:—

I pray you all
that receive bread and pence,
To say the Lord's prayer
before you goe hence.

On a monument to Dame Katherine Lessieur, who died August 4, 1630, was the following quaint sentence:—

Quid aliud est Mors Vitæ hujus mortalís, quam finis mortis hujus vitalis, et janua vitæ immortalis.

ERGO.

Vive diu, sed vive Deo, nam vivere Mundo
Mortis opus: viva est vivere vita Deo.

ST. AUGUSTINE.

This church, anciently called "*Ecclesia Sancti Augustini ad portam*," because it stood near the gate leading out of Watling-street into St. Paul's Church-yard, was dedicated to St. Augustine, or Austin, first Archbishop of Canterbury, who was sent into England by Pope Gregory the Great, to convert the Anglo-Saxons. The parish is a rectory, the patronage of which appears always to have been in the Dean and Chapter of St. Paul's; for it is mentioned in their books as early as 1181, when Ralph de Diceto was Dean. The present edifice was erected, after the fire of London, on the ruins of the old church, and is built of brick, faced to the south and west with Portland stone, and is considered a very inferior specimen of Sir C. Wren's great architectural abilities.

CONTRIBUTIONS TO CHURCH SOCIETIES.

MR. EDITOR,—There is no one quality by which the enemies of the Church are more decidedly distinguished than their undisguised contempt of veracity. There is nothing they will hesitate to state, however open to immediate refutation, if they think it will serve their purposes, or increase their numbers. They take on themselves the risk of the detection, calculating on the chances that their assertions may be deemed too absurd for refutation, or, if *answered*, that those whom they hope to deceive will not see the reply, or, at least, that all will not, and, if they are exposed, they are anonymous, or have no character to lose. A bolder assertion, considering the facility of confutation from books at every one's elbow, could scarcely be ventured than one which was lately made, that the incomes of four Dissenting Societies outnumbered by two-thirds those of three Church Societies. One of these *dissenting* societies was the *Wesleyan Mission*, which was by far the richest on the catalogue; although what right the fabricator had to class the Wesleyans among the Dissenters, contrary to their own express declarations, it remains for him to explain. Allowing, however, the benefit of the Wesleyan Missions to the dissenting list, and taking the dissenting societies at their advocate's valuation, the *St. James's Chronicle* shewed, *from the authentic Reports*, that matters stood far otherwise, and that the income of the *three* Church Societies there specified exceeded by about the value claimed for the Dissenting Societies, the *four* which had been opposed to them. This exposure is only what occurs every day, and on it I should not be disposed to remark, were it not that it naturally suggests how little, after all, the true strength of the Church in public opinion is known. In the Report of the S. P. C. K., for instance, the income appears to be between sixty and seventy thousand pounds; whereas this is only the income of the *Parent Society*, while a still greater proportion of the people contribute to the District Branches. In the small parish in which I reside the subscribers to the Parent Society are *two*, to the District Societies, *seven*! and many who subscribe to the Parent Society, support District Branches also. The sums too collected at sermons, meetings, &c. never appear in the Society's Report. Yet they are fully entitled to do so, and were they reported, it would appear that the Christian Knowledge Society alone received from the voluntary support of the people no less a sum than £100,000 per annum. How much then is it to be regretted that returns are not made by the Diocesan Associations, whereby the Parent Society might be enabled to shew the world how deeply the Church is still rooted in the affections of the nation! Should this remark meet the eye of any whose exertions might secure so desirable an object, the end of what I have written will be obtained.

I am, your obedient servant,

ANGLICANUS.

ORGANO-HISTORICA ;

Or the History of Cathedral and Parochial Organs.

NO. XII.—THE ORGAN AT THE GERMAN LUTHERAN CHAPEL, IN THE SAVOY.

THE organ we are now about to describe is the workmanship of the celebrated Schnetzler, the builder of the instrument described in our number for December, 1833; to which article we beg to refer our readers for the character of this artist. Schnetzler may justly be ranked amongst the most eminent English organ builders, as he appears to have spent nearly the whole of his life in England. The organ of which we are now speaking, was the gift of her Majesty Queen Charlotte. Its cost was 1,000*l*.

The instrument contains the following stops :—

GREAT ORGAN.		
1 Stop Diapason.		
2 Open ditto.		
3 Principal.		
4 Twelfth.		
5 Fifteenth.		
6 Sexquialtra.	3 ranks.	
7 Trumpet.		
8 Cornet.	5 ranks.	
		676 pipes.
CHOIR ORGAN.		
1 Stop Diapason.		
2 Open ditto.		
3 Flute.		
4 Principal.		
		5 Fifteenth.
		6 Bassoon.
		342 pipes.
		SWELL.
		1 Open Diapason.
		2 Principal.
		3 Hautboy.
		4 Trumpet.
		136 pipes.
		Choir, 342 ditto.
		Great organ, 676 ditto.
		Total number of pipes 1154

The compass of the great organ is from F F F to E in alt, but no F F F sharp, 59 notes; that of the choir, is from G G, without G G sharp, to E in alt, 57 notes; the swell extends from fiddle G to E in alt, 34 notes. It has a copula stop, to unite the choir to the great organ, when requisite, and also a stop, called *Tremulant*, which has a most extraordinary effect, when used in certain pieces of music, such as the "Hailstone Chorus," by producing upon the hearers a sensation similar to the building being moved or falling down. This, at present is, the only organ in England that has such a stop.

The quality of tone in this instrument is rich, but not nearly so pure as it was formerly; for it appears, that at the late repair of the chapel the restoration of the quality of this instrument was undertaken by an incompetent hand, by which, we are sorry to say, it has been greatly injured. The quality of the open diapason is still good; and also the stop diapasons, the trebles of which are made of metal. The chorus of the great organ is good to the 12th and 15th; while the sexquialtra and trumpet have suffered materially, as have also the reeds in the swell. The choir organ is still good. From the want of new bellows, and the ill construction of the old, the present supply of wind is very bad. It has an octave and a half of German

pedals, which are not attached to the keys, but act upon the sound-board by means of a separate set of pallats; it has no pedal pipes, nor any of the modern improvements, such as Composition Pedals, Venetian Swell, Coupling Stops, &c.

Those persons who recollect hearing the celebrated Baumgarten perform on this instrument, will feel regret at the degraded state in which the instrument now is.

LAW REPORT.

ON THE ERECTION OF TOMB STONES.

CASE.

THE chapelry of M—, in the West Riding of the county of York, is a perpetual curacy, the gift whereof is vested in the Vicar of the parish of Almondbury. The right of soil in the chapel-yard is vested in the perpetual curate for the time being.

There has existed in the said chapelry an ancient custom, that, for every tombstone erected in the chapel-yard, a fee of half a guinea should be paid to the Incumbent; but such fee is not mentioned by the terrier.

Application was some time ago made to the present Incumbent, by A. B., for leave to erect a tombstone in the chapel-yard, and leave was accordingly given, and the tombstone has actually been erected. The application to the Incumbent was made by the person who was employed by A. B. to cut or engrave the stone, and, during the time of the erecting the stone, A. B. promised the Incumbent that he would pay the usual fee of 10s. 6d., but, unfortunately for the Incumbent, no witness was present when the promise was made. Application has since been made by the Incumbent, or his agent, to A. B. for payment of the 10s. 6d., but he now refuses to pay the same, alleging, that the Incumbent had no right to make any such charge.

Your opinion is therefore requested, whether, under the circumstances above-stated, the ancient custom will warrant the Incumbent in charging the above fee for allowing the erection of tombstones (although no mention of it is made in the terrier). And

if custom cannot warrant it, whether the promise by A. B. to pay the same before the tombstone was completed will not entitle the Incumbent to claim it legally; and if so, to advise the Incumbent by what means he is to compel the payment of the 10s. 6d. and in what Court. And whether, in case, in your opinion, the Incumbent has no remedy for his fee, he has not the power of directing the tombstone to be taken down and removed from the chapel-yard.

OPINION.

The Incumbent has a right to demand a reasonable fee for the erection of any tombstone in the church-yard; this is a reasonable fee, and besides is sanctioned by usage; but such fees can only be sued for at common law, and then the immemorial custom must be proved. In a court of common law alone could a suit for the present fee be brought, and, from the smallness of the amount, I apprehend there would be great difficulty in finding any remedy, especially as the custom also must be strictly proved. I cannot advise the Incumbent to make the attempt; his proper course, in future, is to compel payment before he permits the stone to be put up, and in this the law will support him.

The tombstone having been erected with the Incumbent's consent, though for a consideration not paid, I am of opinion that he would not be justified in directing the tombstone to be removed.

STEPHEN LUSHINGTON.

Doctors' Commons, Nov. 25, 1824.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—LINCOLN'S INN FIELDS,
March 4.

THE ARCHBISHOP of CANTERBURY was in the Chair.

The Lord Bishop of London, in moving that the Report of the Standing Committee upon the motion of the Master of the Temple should be received and adopted, objected to annual elections as likely to produce angry discussions and canvassing if any change were to be effected. Or if nothing of that sort took place, things would only go on as usual, and no benefit would arise from the change. The motion being seconded,

The Rev. the Master of the Temple abandoned so much of his original resolution as related to the quarterly meetings, adverted to the functions of the Standing Committee as being most important, and objected to the constitution of the Committee as in practice bad. It is, in fact, a self-electing body, as no individual has ever been introduced without the consent of the Committee.

The Rev. H. Blunt, Rector of Upper Chelsea, seconded Mr. Benson's amendment, which, after some discussion, was put, and a division being called for, the numbers were—

For Mr. Benson's amendment 76
Against the amendment . . 106

Majority . . 30

Some opposition was also offered to the new members selected to fill up the vacancies in the Committee, but the proposed list was eventually carried.

S. P. C. K.—LIVERPOOL.

AFTER a brief account of the formation and progress of the Parent Society, the Report proceeds to state that there are few circumstances attending the labours of the District Committee the last year which will require particular notice. The arrangements for promoting the designs of the Society

in this town and neighbourhood, adopted from the first, and continued after an experience of nearly twenty years, have been attended with a success most encouraging to our hopes for the future. It is gratifying to mention, that in a letter addressed by the Secretary in London to our Treasurer, very honourable testimony is borne to the exertions which the District Committee have made in advancing the great object for which it was established.

A plan is suggested in the General Report for the adoption of the Committees in large and populous Districts; a part of which might, it is presumed, be carried into effect in this town, as it has already been tried with advantage in other parts of the kingdom. Small as well as large yearly subscriptions have been solicited, and a considerable addition to the number of subscribers has thus been secured. "By this means the humbler classes are made to feel a more lively interest in the prosperity of the Society, and are brought into closer contact with those who seek to promote their spiritual welfare."

By a resolution of the annual meeting a committee was appointed to take measures, by which the many in this town, whose names have not as yet appeared in our lists, may be invited to cooperate in a cause which no member of our Church can hesitate to support.

The number of children educated in the town and neighbourhood, in schools connected with the Established Church, is 10,500 nearly.

A considerable increase of school accommodation may be expected during the present year, and particularly from the opening of the schools under the Free Church in Howard-street, situated in the midst of a poor and crowded population. Grants have been made by order of the Committee, to St. Martin's Church Library, St. Michael's Church Library,

Formby Church Library, and District Libraries. And, during the year, eighty-five boys and girls apprenticed from the Blue Coat Hospital, and, recommended by the trustees, have received each a Bible and Prayer-Book from the District Committee.

It is again earnestly recommended to the School Committees to take into consideration the proposal mentioned in a preceding part of the Report, by which, on the purchase of books to the amount of 5*l*. they will be entitled to a gratuitous supply to the same amount at cost prices for the establishment of a School Library.

A Lending Library has already been formed for the use of the children in the South Corporation Schools, and, after a trial of twelve months, it has fully answered the object for which it was intended.

The sale of Bibles, Testaments, and Prayer-Books has been very considerable during the past year.

Bibles	1,304
Testaments	1,061
Prayer-Books	2,548
Bound books	1,259
Half-bound books	7,764
School books	17,637
Total	31,573
Cards	16,058

Rev. P. BULMER, M.A.

Rev. J. B. MONK, M.A.

Secretaries.

S. P. G.—BATH.

At a special adjourned Meeting of the Bath District Committee of the Society for Promoting Christian Knowledge, held on the 27th of February, 1834, at Weymouth House, for taking into further consideration the resolutions passed by the Parent Society on the 10th of February, and to receive the protest directed to be drawn up by the Sub-Committee; the Venerable Archdeacon Moysey in the Chair.

The Rev. G. Baker, Chairman of the Sub-Committee, brought up and read the Protest prepared by the direction of the last Meeting.

Resolved,—That the Protest now

read be adopted as the Protest of this Committee, and be transmitted to the Parent Board.

Resolved,—That this Committee earnestly recommend to the consideration of the Society the adoption of a rule which shall ensure due notice to be conveyed to every District Committee, whenever any proposition involving the fundamental and constituted principles and usages of the Society shall be brought forward; so that no measure tending to change such principles or usages may become a law of the Society, before the sentiments of such District Committees as choose to express them shall be obtained.

W. D. WILLIS, *Dist. Sec.*

PROTEST.

In times like the present, when unanimity amongst the members of the Church of England is so essential to the preservation of her interests, nothing short of a strong sense of duty would induce the Bath District Committee to record their dissent from certain of the resolutions adopted by the Parent Board of the Society for Promoting Christian Knowledge on the 10th of February, 1834; against these resolutions the Bath District Committee feel impelled to protest for the following reasons:—

According to the constitution of the Society for Promoting Christian Knowledge, the main object which it has steadily kept in view, has been the distribution, within the limits of the British empire at home and abroad, of the Bible and Liturgy, together with other religious books and tracts, in accordance with the principles of the Church of England; and whenever it has made special grants of books or money for special purposes, in every instance (with such very few exceptions only as tend more strongly to confirm the rule) these grants have been confined to our dominions at home, or to our colonies and dependencies abroad.

When, therefore, a measure was contemplated, involving a departure from the rule to which the Society has hitherto almost uniformly adhered, the Bath District Committee conceive

that District Committees, comprising as they do so large a proportion of the members of the Society, and contributing so greatly to its funds, were entitled to have been consulted, or at least to have had notice of the intended proceeding, more specifically given than was afforded by an advertisement in some of the London papers; and more especially to have had announced to them the actual amount of any, and what grant of money, it was proposed to make from the funds of the Society, in furtherance of the design in view.

Under an impression that, on a point not falling within the accustomed line of the Society's operations, the Parent Board have come to a decision without having given sufficient notice of the subject-matter for deliberation, and that so large a sum as 4,000*l.* subscribed to the general purposes of the Society, has been appropriated to a specific object not contemplated by the subscribers; and especially at a time when so many urgent calls upon the funds of the Society have arisen from the extension of education and the religious wants of the people, both in these kingdoms and our colonial possessions.

On these grounds the Bath District Committee very reluctantly, but at the same time under a firm conviction that they are performing a duty which they owe to the Society and to the Church of England, do hereby enter their Protest against the *extension of the Society's operations beyond the limits of the British empire*, and against the *appropriation of the sum of 4,000*l.* of the funds given in trust to the Society for their general and accustomed designs*.

S. P. G.—CHELMSFORD & MALDON.

At the half-yearly meeting of the Committee, held at the Shire-hall,

Chelmsford, on Monday, December 30, 1833; the Rev. C. A. St. John Mildmay, Rector of Chelmsford, in the chair; the Secretary having laid before the meeting a circular letter from the Secretary of the Parent Society, and a Report lately issued by the Standing Committee "respecting the measures rendered necessary by the diminution and approaching discontinuance of the Parliamentary Grants for the maintenance of the Clergy in British North America," the Committee resolved, that in addition to the subscriptions which are at present raised in aid of the general purposes of the Society, separate contributions of sums not exceeding five shillings be received, to be appropriated to the following distinct purposes:—

1. For the relief of any of the *present Missionaries* of the Society who through the discontinuance of the Parliamentary Grant may be straitened in income or reduced to distress.

2. For the establishment of *new stations* in such parts of our colonies as have been most frequented by new settlers from the mother country, and are most in want of ministers, churches, and the other ordinary means of grace.

3. For sending out *Missionaries to new stations* to preach the gospel among the heathen subjects of our empire.

And that all such subscribers of five shillings to any one of these funds be entitled to the smaller publications of the Society.

Several subscriptions in aid of the different objects above specified were received before the meeting separated.

C. A. ST. JOHN MILD MAY,
Chairman.

H. L. MAJENDIE,
Secretary and Treasurer.

LIVERPOOL BLUE-COAT HOSPITAL.

In presenting the present Report to the Subscribers and the public, the Trustees have much pleasure in offering their grateful acknowledgments for the continued patronage and sup-

port which the Institution has received during the last year. The munificence of an individual, by his splendid donation of 1,000*l.* has enabled the Treasurer to discharge the debt which has

so long encumbered the finances of the charity, and the liberality of the Committee for conducting the late musical festival has served materially to improve the condition of its funds.

The formation of a library for the use of the pupils of the school was commenced in the year 1824, and the Liverpool District Committee of the Society for Promoting Christian Knowledge, whose proceedings have been always characterized by an anxious zeal to promote the diffusion of useful and religious learning, presented the Trustees with a copy of each of their publications. To these, several additions have since been made. Mr. Brown presented 20*l.* to be expended on the same object. The present Treasurer made some considerable important contributions—he gave Mayor's Universal History, in 60 vols.; Nicholson's British Encyclopædia of Arts and Sciences, and 18 vols. of Voyages and Travels, by Kerr, besides some other useful and popular works. The Kildare Place Society, instituted with the express view of advancing the cause of education in Ireland, published a series of books peculiarly adapted to the purposes of a lending library; and when Mr. Grant, one of the Commissioners for inquiring into Public Charities, was in this town, in the year 1828, he was so much pleased with what he saw in the school, that he most kindly increased the collection by the addition of a complete set of them. Mr. Horsfall, during his mayoralty in the last year, sent a donation of 35*l.* for the purchase of a pair of globes, in the first instance, which has proved a most acceptable and useful acquisition, and the remainder of the sum he directed to be expended in in-

creasing the library. By these means, the collection is gradually assuming a respectable appearance: and whilst it furnishes the pupils with a store both of amusement and instruction, it operates also as a strong incentive to good conduct,—the privilege of reading the books being confined to those boys whose general behaviour is considered deserving the indulgence. Another most important advantage has been gained by the establishment of this library: by allowing the books to circulate amongst those boys who have been apprenticed from the school, on their producing a written certificate of good conduct from their employers, the connexion between them and the Institution is thus kept up after they have left it; and this has been found productive of the most beneficial results, both to the masters and apprentices. Applications for this privilege are on the increase, and the Trustees consider it their duty to promote this feeling amongst the young men by every means in their power; because it will enable them to guide their reading into a safe channel, and to direct the knowledge they have acquired in the school to its proper end. They are convinced that the best preservative against the spread of evil principles, and the contagion of bad example, is making knowledge subversive to religion.

The number of children at present in the Institution is 350, viz. 250 boys, and 100 girls; of which number, 131 are orphans, 198 fatherless, 8 motherless, and 13 who have parents, but in indigent circumstances.

R. DOBSON, Esq.

Treasurer.

POLITICAL RETROSPECT.

DOMESTIC.—To have expected any thing satisfactory from the present ministers would have argued such a total inattention to passing events, and such an heretical and Jewish view of his-

torical fact, that we certainly are not disappointed at the measures which have characterised the parliamentary career of the reformers since our last. Of their miserable policy, their doltish

insensibility to many, as we think, of the great interests of the country, we are not called upon to speak. There are, however, matters of deeper and holier interest, to which we must devote a few lines. The forest of our Carmel is threatened by the revolutionary axe; the veil of our temple is sought to be torn asunder by the hands of the disaffected. On presenting a petition from a few small gentlemen of Cambridge, in favour of Dissent, Lord Durham was peculiarly eloquent, and talked of the illiberality and uncharitableness of the Established Church, of the dreadful deprivations inflicted on the pious Apostles of Dissent, and of Jews, Turks, Infidels, and Heretics in general,

"Anxious to set the unshackled reason free,
To pen sedition and preach blasphemy."

But my Lord took nothing by his motion; and whiggery is clearly at a discount in the Upper House.

In the Commons, an "ill-faured chiel," of the name of Ripon, has been venting his spleen by an indecent attack upon the Bench of Bishops. The man, whose ignorance is only exceeded by his impudence, which latter is unqualified, consummate, and deplorable, met with the support of some fifty, of what little Waddington, the billsticker, facetiously calls the useful classes, who to their own astonishment find themselves in St. Stephen's. On this occasion Lord Althorp behaved like the representative of an old and noble race, and declared that he would not insult an assembly of British gentlemen, by attempting to argue with the concocters of this notable scheme; and sat down amid loud cheers from all parts of the house. The snail who proposed, and the slug who seconded this notable scheme, drew in their horns, and the land has had rest since.

The only enlivening speck in the dark horizon of our prospects, is the

introduction of two or three bills for the better observance of the Sabbath, and the suppression of the blasphemous associations and disgusting placards which disgrace our metropolis. Before our next, the Church Reform Bill will be in progress—we shall have our eyes upon the speakers.

FRANCE.—The fruit of the tree of revolution is nearly ripe; and the French are *reposing* beneath the Upas shade. What that fruit is, and how delightful the shade, we learn from the French papers. Louis Philippe is supported on his throne not by the affections of his people, but the bayonets of his Guards. Commerce is declining, agriculture annihilated, and the necessities of life double the price they were under the legitimate Kings of France.—So much for *French Whigs*.

PORTUGAL.—The King of Portugal gallantly maintains his ground. Don Pedro, aided by English Whigs, Belgian Whigs, French Whigs, and Polish Whigs, plunders Portugal, destroys her commerce, depopulates her towns, and massacres her loyal sons. But then he is a model of *Portuguese Whigs*.

SPAIN.—In this deluded country civil war continues to rage, and as the spring advances, we shall probably have occasion to record the shedding of blood, and destruction of property. And this state of things results from the intrigues of Spanish Whigs, anxious to support the interests of a usurper, who is a specimen of the *Spanish Whig*.

BELGIUM.—King Leopold is the *Whig Monarch! Verbum sat.*

RUSSIA, AUSTRIA, AND PRUSSIA.—The wisdom which has characterised the policy of these great powers, continues to ensure the blessings of peace and plenty at home, and respect abroad.

IRELAND remains in *statu quo*. But it is quite refreshing to read of the general burst of indignation, with which the base attack of O'Connell on Baron Smyth, has been met by every individual in Ireland entitled to the name of *gentleman*.

CALENDARIUM ECCLESIASTICUM.		
APRIL, 1834.		
SAINTS' DAYS, &c.	AUTHORS to be CONSULTED.	SUBJECT OF SERMONS.
ST. MARK. (April 25.)	Bp. Patrick. S. 8. Dr. M. Hole. IV. 93. 101. Dr. Stanhope. IV. 212. 244. Dr. A. Littleton. 153. Dr. H. Owen. p. 83. Scriptural Essays. II. 114. Dr. S. Glasce. 159. H. Nelson. Chap. XVIII.	His Life and Character.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

BISHOP OF CALCUTTA.—A very magnificent gold clock and silver inkstand have arrived by the ship *Asia*, Captain Biddle, as a present to the Bishop of Calcutta, from his late parishioners at Islington. Both the clock and the inkstand represent pieces of gothic architecture, the former having the appearance of a model of a cathedral front.

REV. MR. STRACHAN.—The Rev. Mr. Strachan, late minister at Charles Chapel, Plymouth, has been presented by the congregation with a pocket service of sacramental plate, as a memento of their affectionate regard for him, and their high esteem for his ministerial services amongst them.

REV. DANIEL EVANS.—The inhabitants of Sherborne have presented to their late curate, the Rev. Daniel Evans, a silver tea-service weighing eighty ounces, and an enclosure of fifty sovereigns. Mr. Evans has lately been instituted to the living of East Lydford, Somerset.

REV. MR. GLEIG.—Mr. Gleig's parishioners met at Ash on Friday, and adopted resolutions expressive of their regret at his departure from among them, after a service of twelve years, and congratulating him on the preferment presented to him. A subscription is opened among them to present him with a piece of plate.

REV. FORTESCUE TODD.—Lately a handsome presentation of plate was made by the parishioners to the Rev. Fortescue Todd, on his leaving the curacy of Chardstock, near Chard, Dorset, as a token of their grateful esteem, and in testimony of the sincere and zealous discharge of his ministerial duties while curate of Chardstock.

REV. PETER HALL.—The parishioners of St. Edmonds, Salisbury, have presented the Rev. Peter Hall with a sumptuous tea-service of plate on his leaving Salisbury,

for his extensive cure at Chelsea, as a mark of their esteem and respect for the zealous and indefatigable manner in which he discharged the duties of his sacred office, whilst holding the cure of that parish.

REV. JACOB ROBSON.—The ladies forming part of the congregation of Tyldesley have presented the incumbent, the Rev. Jacob Robson, B.D., with a handsome gown and cassock, in testimony of their respect and gratitude to him, for the faithful discharge of his ministerial duties, and of their unshaken attachment to our venerable Establishment.

BEQUEST TO KING'S COLLEGE.—We understand that the late W. E. Gosling, Esq. has bequeathed a sum of 1,000*l.* to King's College, London, towards finishing the buildings, and that his executors have very liberally intimated their intention of paying this bequest free from the legacy duty.

MAJOR-GENERAL SIR H. WORSLEY has also made a munificent donation of 2,000*l.* to King's College, for endowment of an exhibition to be applied to the purpose of educating young men in that institution for the office of Missionaries of the Established Church in the East Indies.

THE LATE DR. BABINGTON.—A sum of 1,300*l.* has been raised by subscription for the erection of a suitable monument in St. Paul's Cathedral to the memory of this physician, alike eminent for his private virtues as for his high professional talents.

TEMPERANCE SOCIETIES.—The number of members in England and Wales, belonging to the Temperance Society is 73,530.

CATHOLIC CATHEDRAL.—It is intended to build a Catholic Cathedral on a grand scale at Prior Park, near Bath. Dr. Baines is at present at Rome, and it is understood that the subject of the proposed Cathedral forms part of the object of his visit to "the eternal city."

PREFERMENTS.—The number of preferments noted in February, was forty-nine: one was in the gift of his Majesty; fourteen were in the gift of the Church; six of the Lord Chancellor; and twenty-eight of lay corporations or individuals.

THE BELLS FOR APPLEBY CHURCH, which were cast at Mears' foundry, London, have lately arrived at their destination, and have been hung under the superintendence of a person from London. They are a peal of fine sweet-toned bells, according to their size, the tenor weighing between ten and eleven cwt.

HANDEL'S COMMEMORATION.—The time fixed for the commencement of the festival in commemoration of Handel is the 24th of June, and the first public rehearsal will probably take place on Friday, the 20th. His Majesty takes a very great interest in the matter, and is desirous, as much as possible, to stand in the same position with regard to it as that occupied by his venerated father in the great Commemoration.

ORDINATIONS.—The Bishop of Lincoln's next ordination will be held at Buckden, on Trinity Sunday, the 25th of May.

We understand the Lord Bishop of Salisbury has altered the time of the ordination at the Palace from the 20th of April to the 13th of the same month, and that the candidates are to appear on the 8th for examination.

The Bishop of Oxford intends to hold an ordination at Christ Church on Trinity Sunday. The candidates are required to send their certificates and testimonials to J. Burder, Esq., 27, Parliament-street, Westminster, on or before Saturday, the 12th of April.

PAPISTICAL DISCUSSIONS.—A discussion is shortly to commence, and to continue for six days, between the Rev. J. Lyons and the Rev. E. Tottenham, on the Protestant side, and the Rev. J. T. Brown, Professor of Theology in St. Gregory's College, Downside, near Bath, and friends, on the Roman Catholic side. Two subjects have been selected for debate, viz. "The Rule of Faith," and "The Sacrifice of the Mass," to the discussion of each of which three days are to be devoted.

SALE OF CHURCH PROPERTY.—At the auction mart, the following presentations were lately sold:—The next presentation and perpetual advowson to the rectory of Fetcham, Surrey, residence, &c., with 89 acres of glebe, with the great and small tithes arising from 1,130 acres; the present incumbent aged 81 years, 7,000*l.*—The next presentation to the rectory of Holleswell cum Heddingworth, near St. Ives, Huntingdonshire, with rectory-house, premises, and farms, in all 424 acres, land tax 28*l.*; the present incumbent aged 64 years, 3,200*l.*

POOR CLERGYMEN.—The election of poor clergymen, with good characters and large families, to partake of Dr. Tylour, Mr. Myddleton, and Mrs. Ann Cam's benefactions the present year, will take place in May next. Blank petitions may be had at the Corporation House, 2, Bloomsbury-place, London.

DURHAM UNIVERSITY.—Messrs. Thomson, Cundill, and Bird, have been recommended by the examiners for the Barrington Scholarships. The Dean and Chapter have received for the University Library, a valuable set of books from Mr. Brown, of this city; Burke's Works, from the Hon. A. Trevor; Buckley's Edition of the History and Life of Thuanus, 7 vols. folio, 1733, a Hebrew Bible, 3 vols. 4to., (R. Stephens,) supposed to have belonged to Hooker, also Collinson's Life of Thuanus, the Analysis of Hooker, and Preparation for the Gospel, from the Rev. J. Collinson, rector of Gateshead.

LONDON UNIVERSITY.—Statement of the number of students in the University on the 22d of February, 1833, and on the same day, 1834.

	1833.	1834.
Faculty of Arts	86	104
— of Law	64	18
— of Medicine	288	347
Pupils in the Junior Schools	220	284

The number of pupils entered between the 1st of October, 1832, and the 20th of February, 1833, was 250. The number entered in the corresponding period in this session was 318. The amount received for fees in 1833 was 6,158*l.*, and this session it was 7,343*l.* leaving an increase of 1,185*l.*

THE VOLUNTARY CHURCH IN SCOTLAND.—Debt, dissension, and disgrace, are the characteristics of the voluntary church in Scotland. A pamphlet has been published in Newcastle entitled, *A New Exposure of the Rev. Seceders of the Voluntary Church Association*, which ought to be read throughout the country. It plainly proves that even in its infancy the voluntary system has all the corruptions which are the usual accompaniments of an irreverend bankrupt old age. Its professors are ignorant, its principles are degenerate, and its debts reduce it to a state of abject dependence. In Edinburgh, Glasgow, Perth, Paisley, Kilkaldy, Dysart, Hamilton, Jedburgh, Dunning, Douny, Kincardine,—in fact in all Scotland there is scarcely a "voluntary church," as they are cantingly called, that is not so encumbered with debt as to be wholly incompetent to any thing like that free correction of misconduct which is essential to the support of religion and morality. The pamphlet we have alluded to gives a variety of most significant hints as to "the disgraceful pecuniary encumbrances which are lying on the great proportion of voluntary meeting-houses," and enumerates debts, "as a small specimen," to the amount of near 40,000*l.* Drs. Wardlaw, Hugh, Kidson, Ferrier, Stark, and Brown, and Messrs. Johnstone, Baird, Law, Pettigrew, Auld, MacFarlane, Struthers, Clark, and Harrower, all reverends of the voluntary system, are by name referred to in vindication of the statement of the

"disgraceful pecuniary encumbrances." The matter is thus put beyond the possibility of a doubt; and when it is considered what low shifts, as manifestations of the spirit, the Scotch Voluntary Church has descended to in order to raise money, surely no one with a particle of religion and common sense will wish to see a Mendicity Church Establishment prevalent in England.

THE DISSENTERS.—We are told that "the Committee of the three denominations, Independents, Baptists, and Socinians, have lately been much employed in consultations and debates at Dr. Williams's library, Redcross-street; the object of which is to overthrow the Established Churches of England and Scotland, as now constituted, and the best means of effecting this object appeared to them to be a simultaneous and powerful movement throughout the country during the Session of Parliament." It appears that though there was no difference of opinion in the Committee as to the desirableness of the end to be attained, there was some like violent discord sprung up in debating upon the means. The Socinians are for proceeding some time longer in that species of warfare which consists in sapping and undermining an Establishment which they think still too strong to be openly attacked. The other Dissenters are for the more resolute proceeding by immediate storm. The Socinians are also for a ministry paid by the State out of the spoils of the Church. Other Dissenters object to any connexion in that way between religion and the Government, as mischievous and unscriptural.

PUBLIC CHARITIES.—The Lord Chancellor's Secretary has addressed a letter to the trustees of various public charities, in which he states his Lordship's desire to be informed whether they will be disposed to further, so far as lies in their power, a plan for the consolidation of the funds of all public charities throughout the kingdom, and the appropriation of them to the purpose of "national education."

The REV. DR. KEATE has publicly announced his intention of retiring from the government of Eton School at the ensuing election. He has presided over that establishment during the period of twenty-five years.

ORDINATIONS.—1834.

Lincoln Feb. 22.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Kent, John	B.A.	Wadham	Oxf.	Lincoln
Lawford, John G.	B.A.	Wadham	Oxf.	Lincoln
Sotheby, Thomas Hans	B.A.	New Inn Hall	Oxf.	Lincoln

PRIESTS.

Carr, Thomas William	B.A.	Merton	Oxf.	Lincoln
Wayet, West	B.A.	Queen's	Oxf.	Lincoln
Monteath, Francis Hastings Stuart	B.A.	Magdalen Hall	Oxf.	Lincoln
Musters, William	B.A.	Corpus Christi	Oxf.	Lincoln

Deacons, 3.—Priests, 4.—Total, 7.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Buck, Charles	Chapl. to the Bristol New General Hospital.
Crossman, Francis	Domestic Chapl. to his Grace the Duke of Beaufort
Drake, R.	Domestic Chapl. to the Right Hon. the Earl of Cavan.
Gleig, George	Chapl. to Chelsea Hospital.
Green, Robert	Chapl. to the Corporation of the Trinity House.
Mayow, Mayow Wynnell	Domestic Chapl. of the Earl of Orford.
Richmond, George	Head Mast. of Haydon Bridge Grammar School.
Rose, Hugh James	Examining Chapl. of the Abp. of Canterbury.
Rudd, J. H. A.	Chapl. in the Presidency of Bengal.
Schomberg, John Bathurst	Chapl. in Ordinary to His Majesty.
Travis, William J.	Mast. of the Old Malton Grammar School.

PREFERMENTS.

Hon. and Right Rev. Dr. Knox, late Lord Bishop of Killaloe, to be the Lord Bishop of Limerick, in the room of the late Dr. Jebb.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allen, Wm. Maxey .	Wormegay, P.C.	Norfolk	Norwich	Bp. of Norwich
Cartmel, George .	Pulchrohon, R.	Pemb.	St. David's	Lord Chancellor
Churton, Edward .	Monk's Eleigh, R.	Suffolk	Norwich	Abp. of Canterbury
Clarke, W. W. .	North Wootton, V.	Norfolk	Norwich	Hn. Col. F. G. Howard
Cole, G.	St. George's Chap. Worc.	Worcester	Worcester	
Davy's, Owen . .	Cranwell, V.	Lincoln	Lincoln	Bp. of Lincoln
Dix, Edward . .	St. Mary, Truro, R.	Cornwall	Exeter	E. Mount Edgecumbe
Dowling, J. G. .	St. Mary de Crypt, Glost. R.	Gloster		Lord Chancellor
Ffinch, B. S. . .	St. Paul, Deptford, R.	Kent	Winch.	{ Mrs. M. Drake, and Mrs. A. D. T. Drake
Fisher, William .	Can. Res. in Cath. Church of Salisbury			
Foreman, E. . .	{ Felton, R. Winterton, P.C.	{ Hereford	Hereford	Rev. J. Lilley
Goddard, William	Charlton Kings, P.C.	Gloster	Gloster	Jesus Coll. Oxford
Harvey, J. R. . .	Sudeley, R.	Gloster	Gloster	Rt. Hon. Lord Rivers
Henson, Francis .	South Kilrington, R.	York	York	Sid. Sus. Coll. Camb.
Jackson, E. . .	Dufton, R.	Westm.	Carlisle	Earl of Thanet
Jones, J.	Llansadwrn, V.	Carmar.	St. David's	Sir T. Foley
Langley, T. . . .	Landogo, P.C.	Monm.	Llandaff	Dr. Lisle
Latham, L. . . .	Quennington, R.	Gloster	Gloster	M. H. Beach, Esq.
Livius, H. S. . .	{ Yaxham, with Welborne, R.	{ Norfolk	Norwich	Mrs. M. D. Johnson
Long, Samuel . .	Woodmansterne, R.	Surrey	Winch.	Lord Chancellor
Lyon, J.	All Saints, Liverpool	Lancas.	Chester	
May, J.	Holmpton, in Holderness, R.	York	York	The King
Moans, G.	Scruton, R.	York	York	H. Gale, Esq.
Molesworth, J. .	Redruth, R.	Cornwall	Exeter	Lord Chancellor
Monteith, — . .	Thorpe-Arch, V.	York	York	Mrs. Wheeler
Nares, Edw. Robert	Newchurch, R. & V.	Kent	Cant.	Abp. of Canterbury
Noel, Hon. Gerard T.	Preb. in Cath. Church of Winchester			Bp. of Winchester
Pye, Francis W. .	Blisland, R.	Cornwall	Exeter	Rev. C. Pye
Shipton, J. N. . .	{ to Nailsea, R. with Bourton Chap.	{ Somerset		J. A. Gordon, Esq.
Swinburn, John .	Dearham, V.	Cumb.	Carlisle	J. C. Curwen, Esq.
Trocke, Thomas .	Chap. Royal, Brighton, P.C.	Sussex	Chichester	Vic. of Brighton
Wright, W. H. . .	Gosforth, P.C.	Northum.	Durham	Corp. of Durham
Wyld, W. T. . . .	Blunsden, St. Andrew, R.	Wilts	Salisbury	Miss D. M. Barker

CLERGYMEN DECEASED.

Allen, William .	Peel, P.C.	Lancas.	Cheshire	Lord Kenyon
	{ Witney, R. Preb. in Cath. Church of Winchester	{ Oxford	Oxford	{ Bp. of Winchester
Barnard, Robert .	{ Chapl. in Ordinary to His Majesty and Leighthorne, R.	{ Warwick	Lich.	{ The King L. Willoughby de Broke
	{ Co-Dean of Bocking, Bocking, and Monk's Eleigh, R.	{ Essex	London	{ Abp. of Canterbury
Barton, Chas. D.D.				
Evans, D.	Penstrowed, R.	Montg.		Bp. of Bangor
Gauntlett, Henry	Olney, V.	Bucks	Lincoln	Earl of Dartmouth
Griffiths, T. . . .	Risea	Monm.		Vic. of Basselleg
Hare, Augustus W.	Alton Barnes, R.	Wilts	Salisbury	New College, Oxf.
Hutchins, Joseph .	Ansley, V.	Warwick	Lichfield	F. Newdigate, Esq.
Longe, J.	{ Coddenham, and Crowfield, V.	{ Suffolk	Norwich	Rev. J. Longe.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Selkirk, T. . . .	{ St. John, Bury and Second Mast. of the Grammar School, Bury	Suffolk	Norwich	
Sewell, Wm. . . .	{ Wythorpe, P.C. and Setmurthy, C.	{ Cumb.	Carlisle	Trustees
Vaughan, H. . . .	Myshall, R.	Carlow		

<i>Name.</i>	<i>Appointment.</i>
Cannon, E. . . .	Priest in Ordinary to His Majesty, and Lecturer of St. George's, Hanover Square.
Griffith, H. D. . . .	Chapl. of the Corporation of the Trinity House.
Randal, Moses . . .	Chapl. of the Coll. Church of Manchester.
Walker, John . . .	Chapl. of Magdalen and New Colleges, Oxford.

OXFORD.

ELECTIONS.

March 7, the Rev. Renn Dickson Hampden, D. D. Principal of St. Mary Hall, was elected Dr. White's Professor of Moral Philosophy, vacant by the cession of the Rev. William Mills, B. D. Fellow of Magdalen College, who was elected in 1829. This Professorship was founded by Thomas White, D.D. in the year 1621, who endowed it with a salary of 100*l.* per annum. The Founder directed that it shall be vacant every fifth year, and that no ecclesiastical preferment shall be held with it, except it be within the University. The Professor is elected by the Vice-Chancellor and Proctors for the time being, the Dean of Christ Church, and the Presidents of Magdalen and St. John's.

The Examiners appointed to elect to the University Scholarship, on the Foundation of Dean Ireland, have elected Orlando Haydon Bridgeman Hyman, Scholar of Wadham College.

Mr. David Roberts and Mr. David Lewis, Commoners of Jesus College, have been elected Scholars of that Society.

Mr. Henry Highton was elected Michel's Exhibitioner of Queen's College.

John Kidd, D. M. Regius Professor of Medicine, and Lee's Reader in Anatomy, has been elected to fill the situation of Radcliffe Librarian, vacant by the death of G. Williams, D. M. By the will of Dr. Radcliffe, the Librarian has 150*l.* per annum. The electors are the Archbishop of Canterbury, the Lord Chancellor, the Chancellor of the University, the Bishops of London and Winchester, the two principal Secretaries of State, the two Chief Justices, and the Master of the Rolls.

The Examiners for the Lusby Scholarship have elected James Room Peak, Commoner of Jesus College.

Mr. Francis James Sundry has been

elected Scholar of University College, on the Yorkshire Foundation.

A Fellowship is vacant in Lincoln College, open to Graduates born within the county of Lincoln.

Also, two Scholarships and two Exhibitions.

The Scholarships are without limitation.

Candidates for the Exhibitions must be natives of the diocese of Durham; or, for want of such, natives of Northallerton and Howdenshire, in the county of York; or of Leicestershire, particularly of the parish of Newbold Verdon; or of the diocese of Oxford, or of the county of Northampton.

All the candidates will be required to deliver in personally to the Sub-Rector, testimonials of their good conduct, on or before Thursday, the 24th of April.

Candidates for the Fellowship or the Exhibitions must, at the same time, produce certificates of the place of their birth.

An Examination will be held in Corpus Christi College, on the 22d day of May next, and the following days, for the purpose of electing four Scholars, one of the diocese of Bath and Wells, one of the county of Oxford, one of the county of Kent, and one on Frost's Foundation.

Any persons are eligible for the above diocese and counties, who are natives of the same respectively, and who may not have exceeded their nineteenth year on the day of election.

All candidates must appear personally before the President on the 22d day of May, and must produce certificates of the marriage of their parents, and of their own baptism: an affidavit of their parents, or of some other competent person, stating the day and place of their birth, and a testimonial of their previous good conduct

from the Tutor of their College, or the Head Master of their School.

Candidates for the Scholarship on Frost's Foundation must forward to the President, by Letter, before the 1st of May, in addition to the certificates above stated, the particulars of their relationship to William Frost.

In a full Convocation, it was agreed that the University Seal should be affixed to a humble petition to his Majesty, praying that he would be graciously pleased to withhold his royal sanction from the proposed form of a Charter of Incorporation for a Literary and Scientific Institution, lately established under the title of "The University of London." In a Convocation, consisting of perhaps more than 100 members, there was only one dissentient voice.

In a Convocation, holden on Tuesday, February 25, the following gentlemen were approved as Public Examiners:—

In Literis Humanioribus.—Mr. Jeune, Fellow of Pembroke; Mr. Head, Fellow of Merton.

In Disciplinis Mathematicis et Physicis.—Mr. Johnson, Queen's College.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Fred J. Parsons, Fell. of Magdalen Coll.
Rev. S. W. Roberts, Fell. of Pembroke Coll.
Rev. C. W. W. Eyton, Fell. of Jesus Coll.

MASTERS OF ARTS.

Rev. George Bird, St. Edmund Hall.
Sir W. B. Riddle, Christ Church, Gr. Comp.
John H. Barker, Christ Church, Gr. Comp.
Joseph Jekyll, Christ Church.
Rev. John Carter, Fell. of St. John's Coll.

BACHELORS OF ARTS.

Henry M. Smyth, New Coll.
Francis Trench, Oriel Coll.
J. H. Hotham, Demy of Magdalen Coll.
Francis R. Phillips, Trinity Coll.

ASHMOLEAN SOCIETY.

On February 21, the President in the chair, the following gentlemen were elected members of the Society:—

Rev. J. C. Stafford, M.A. Magdalen Coll.
Rev. A. Tait, B.A. Balliol Coll.
Rev. G. Barnes, B.A. Christ Church.
Rev. G. Day, B.A. Christ Church.
Honorary Member—Sir Joseph Lock.

Two papers were read, communicated by J. Duncan, Esq. D.C.L.; the first on a supposed letter of Alexander the Great to Aristotle, descriptive of India; the second, a description of a singular instance of a moth case, formed in a carpet bag.

P. Duncan, Esq. of New College, then exhibited part of the contents of a mummy of a crocodile, recently presented to the Museum, by Mr. Munro: and gave some account of crocodiles from Cuvier, and other writers.

Dr. Daubeny exhibited Daniell's pyrometer, and made some observations on the influence of light on animal life; and concluded by proposing the following query:—Is it reasonable to suppose (with Dr. Edwards) that the singular animal, called the Proteus Anguinus, which occurs in the dark caverns of Carniola, is a reptile whose form has never been developed, bearing the same relation to some unknown species which the tadpole does to the frog?

The Committee, who have undertaken to forward a subscription for the general improvement of the Botanic Garden, and to superintend the expenditure of the money that may be raised, consists of the following gentlemen:—

The President of Corpus Christi Coll.
The Warden of Wadham Coll.
The Principal of Magdalen Hall.
The Regius Professor of Divinity.
Rev. F. C. Plumtre, University Coll.
Rev. J. Wilson, Queen's Coll.
Rev. R. Greswell, Worcester Coll.
Rev. J. Stafford, Magdalen Coll.
The Professor of Botany.

CAMBRIDGE.

ELECTIONS.

The following gentlemen have been elected Fellows of St. John's College:—Samuel Laing, Thomas Cotterell, John Edward Bromby, George Wray, John Henry Howlett; and John Robinson Hutchinson, Magdalene College.

Thomas Whitehead, of St. John's College, and Alexander Grant Hildyard, of Pembroke College, have been elected Bell's Scholars.

Henry Goulburn and Edward Howes, Scholars of Trinity College, have been elected Craven Scholars.

Mr. N. B. Lewis, of Clare Hall, has been elected University Scholar, on the Foundation of Sir William Browne.

PRIZES.

The Chancellor's Gold Medals for the two best proficients in classical learning among the Commencing Bachelors of Arts, have been adjudged to Thomas Kynaston Selwyn, and William Forsyth, of Trinity College.

The Norrisian Prize Essay has been adjudged to Charles Eyres, B.A. of Caius College.—Subject, *The Divine Origin of Christianity proved by the Accomplishment of the Prophecies delivered by Christ himself.*

GRACES.

Cum statutis vestris Regiis provisum sit ut Medicinæ sex Studiosi annos rem medicam discant—novem vero tantum terminos in Academia complere teneantur:—Placeat vobis, ut post annum 1833 unusquisque examinationem pro Gradu in Medicina Baccalaureatus subiturus, Professori Medicinæ Regio in manus literas certificatorias tradendas curet, quibus liquido constet se apud quoddam bonæ notæ nosocomium, cum morbis curandis interfuisse, tum prælectionibus audiendis diligentem operam dedisse per duos annos vel tamdiu ab hac nostrâ academia abfuerit.

Cum mos apud nos diu prævaluerit ut Medicinæ Baccalaurei ad practicandum non admittantur nisi post duos annos a gradu suscepto—quo arti suæ exercendæ mora inutiliter interponatur:—Placeat vobis, ut in posterum Baccalaureis in Medicina Licentiam ad practicandum obtinere liceat in termino proxime sequente eum in quo Gradum Baccalaureatus susceperint, si modi prius examinati fuerint et approbati a Regio Medicinæ Professore et ab alio in eadem facultate Doctore.

To allow the Professor of Botany 10*l.* from the University Chest, for the purchase of a collection of tropical fruits, preserved in spirits, and contained in thirty-six glass jars.

To petition the King to be heard by counsel before the Privy Council, in support of the prayer of the petition of the Senate, dated March 9, 1831, respecting the London University.

To appoint the Vice-Chancellor, the Master of Downing College, Mr. Whewell, of Trinity College, Mr. Hughes, of St. John's College, and Mr. Calthrop, of Corpus Christi College, a Syndicate to confer with the Architects who were

appointed to furnish the University with designs for a new Library, and to report to the Senate before the division of the next term.

To extend the time granted to the Syndics appointed to consult respecting the old Printing Office, for making their report until the end of the next term.

To appoint the Vice-Chancellor, the Provost of King's College, the Master of Christ's College, Dr. Geldart, Dr. Haviland, Professor Sedgwick, Professor Miller, Mr. Philpott, of Catharine Hall, and Mr. Potter, of St. Peter's College, a Syndicate to consult what steps should be taken by the University to provide accommodation for the Fitzwilliam Collection: in consequence of the desire expressed by the Master and Fellows of Caius College to resume possession of the present building; and to report thereupon to the Senate before the end of the next term.

To appoint Mr. Skinner, of Jesus College, and Mr. Phillips, of Queen's College, Examiners of Tyrwhitt's Hebrew Scholarships.

To appoint John Graves, a Student of Catharine Hall, and a native of Thornton, near Pickering, in the county of York, to one of the Lady Lumley's Exhibitions.

To authorise the payments recommended in the report of the Syndicate, dated March 10, 1834.

To affix the University Seal to a petition to the King, which passed the Senate on the 12th of March.

The Syndicate appointed to inquire into the expense incurred on the Schools in the Botanic Garden, and to report thereon to the Senate before the end of the present term, has recommended, in addition to the amount of the contract, viz. 1843*l.* 10*s.* 6*d.*, the further payment of 1124*l.* 18*s.* 11½*d.*

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. J. W. Worthington, Trinity Coll.
Rev. William Clarke, St. John Coll. Incumbent of Chester, Comp.
Rev. E. Dewhurst, St. John's Coll. Comp.

MASTERS OF ARTS.

Rev. S. R. Cattley, Queen's Coll. Comp.
Rev. Thomas Nunns, St. John's Coll.
Benj. D. Walsh, Fell. of Trinity Coll.
Rev. T. Wm. Meller, Trinity Coll.
J. H. L. Cameron, Trinity Coll.
C. J. B. Aldis, Trinity Coll.
Samuel Edmund Walker, Trinity Coll.
Samuel Earnshaw, St. John's Coll.
W. M. Oliver, Fell. of St. Peter's Coll.
Francis Hildyard, Clare Hall.
John Mills, Fell. of Pembroke Coll.

John Mills, jun. Fell. of Pembroke Coll.
 John Bacon, Corpus Christi Coll.
 Rev. J. N. Peill, Fell. of Queen's Coll.
 Thomas Gaskin, Fell. of Jesus Coll.
 Rev. T. Walker, Fell. of Christ's Coll.

LICENTIATE IN PHYSIC.

Geo. Edw. Wilmot Wood, Trinity Coll.

BACHELOR IN CIVIL LAW.

Chas. Wentworth Dilke, Trinity Hall.

BACHELORS OF ARTS.

Francis Edw. Arden, St. Peter's Coll.
 John Sayer Haygarth, Trinity Coll.
 William Kell, St. John's Coll.
 Thos. R. Ibbotson, St. John's Coll.

BACHELOR IN PHYSIC.

William Pratt, St. John's Coll.

PHILOSOPHICAL SOCIETY.

A meeting has been held, Dr. Clarke, one of the Vice-Presidents, in the chair. A memoir was read by the Rev. J. Challis, containing new researches in the Theory of the Motion of Fluids. — The Rev. Temple Chevalier described experiments which he had made on the polarization of light by the sky. The general results were, that light is polarized by the clear sky: that the effect begins to be sensible at points thirty degrees distant from the sun, and that the greatest quantity of polarized light proceeds from points at ninety degrees distance from the sun; a fact which seems to indicate that the reflection, which occasions the polarization, takes place at the surface of two media as nearly as possible of the same density. It was also stated, that though the light of the moon or of clouds shows no trace of polarization, a fog, when on the point of clearing off, lets polarized light through,

when its breaking up has not yet begun. Mr. Chevalier remarked that he had not detected any appearances of polarization by transmission, though, as was mentioned by another member, Mr. Arago has stated, that he had observed, within a certain small distance of the sun, the light was polarized in the opposite plane to that at a greater distance.

A meeting was held on March 17, Professor Airy, one of the Vice-Presidents, being in the chair. Mr. Power gave an account of his views concerning the cause of the phenomena of exosmose and endosmose, which it appeared by his calculations may be accounted for by the effect of forces similar to those which produce capillary phenomena. Professor Henslow gave an account of the speculations of Mr. Braun, respecting the spiral arrangement of the scales on the cones of pines, illustrated by drawings and additional observations. — Professor Airy gave an account of experiments on the polarization of light by the sky. It appeared that the light was polarized in a plane passing through the sun, and that the plane of polarization was not reversed in approaching the sun, as had been formerly suggested by M. Arago. Professor Airy found that he could observe the polarization within nine degrees of the sun, in a horizontal direction, but that above and below the sun the traces disappeared at a distance considerably greater. It was found, in the course of these experiments, that very rough surfaces, as a stone wall, a gravel walk, a carpet, produced some polarization by reflection; and that the plane of polarization in all cases passed through the point of reflection, and the source from which the light came. This communication gave rise to observations from other members.

ERRATA.

In the article containing observations on Mr. Binney's Address, which appeared in our last number, at p. 174, line 27, for 'Black Book' read 'Black List:' and in our number for January, at p. 7, line 26, for 'Black Book' read 'Black List.'

NOTICES TO CORRESPONDENTS.

The complaints against our parochial psalmody, by an "Old Psalm Tune," we have long felt to be too just, and have, for some time, been arranging a Selection of Psalms, Hymns, and appropriate Tunes, which, we trust, will, in some measure, supply the deficiency so universally deplored.

Many thanks for the Sarum scraps.

Most of the books named in the Theological List, by "An Unknown Hand," have already been recommended; but as the author would probably like to see his own List in print, we will give it before our own, which has long been in type.